The Christian Century

PUBLISHED WEEKLY

Time for a '56 Model Policy
An Editorial

The Ghost of Owen Lovejoy
By Victor Obenhaus

If Ye Have Not Love . . .
(Concluding Article in Series)
By Margaret Frakes

December Survey of Books
Eight Reviewers on Important New Volumes

DECEMBER 7, 1955

In This Issue

VICTOR OBENHAUS is professor of the church in agricultural and industrial life at Chicago Theological Seminary, a unit in the federated theological faculty at the University of Chicago.

MARGARET FRAKES associate editor of The Christian Century, concludes in this issue the series of eight articles on "The Church and Older People" which began on Oct. 19. Letters from social workers and church administrators are arriving in growing numbers, testifying that this series is the best informed and most detailed study of this important field of church service now available, and asking for its publication in booklet form.

W. EARL BIDDLE an M.D., is on the staff of Philadelphia state hospital, under the Pennsylvania state welfare department. Incidentally, he is a Roman Catholic layman.

W. NORMAN PITTENGER has been professor of Christian apologetics at General Theological Seminary (Episcopal), New York city, since 1950.

JOHN H. GERSTNER is on the faculty of Pittsburgh-Xenia Theological Seminary (United Presbyterian).

KENDIG BRUBAKER CULLY after serving as a Congregational minister for 18 years, is to be ordained to the Episcopal priesthood this month. He is teaching religious education at Seabury-Western Theological Seminary (Episcopal), Evanston, Ill.

PAUL RAMSEY is professor of religion at Princeton University, Princeton, N. J.

MURRAY H. LEIFFER is professor of sociology at Garrett Biblical Institute, Evanston, Ill.

JOSEPH FLETCHER is professor of Christian ethics at the Episcopal Theological School, Cambridge, Mass.

ROBERT H. GLAUBER formerly taught in the humanities division at the University of Chicago. He is editor of the *Beloit Poetry Journal*.

Contents

EDITORIAL
- Editorial Paragraphs 1419
- Time for a '56 Model Foreign Policy 1422

SIMEON STYLITES: Mechanical Half-Hour 1423

CONTRIBUTED ARTICLES
- The Ghost of Owen Lovejoy, by Victor Obenhaus 1424
- If Ye Have Not Love . . . , by Margaret Frakes (Article VIII in Series on the Church and Older People) 1426

DECEMBER SURVEY OF BOOKS
- Holiness Is Wholeness, by Josef Goldbrunner 1430
- Christianity and Symbolism, by F. W. Dillistone .. 1430
- Foundation of American Freedom, by A. Mervyn Davies 1431
- The Old Story of Salvation, by Sophia Lyon Fahs 1432
- Ethics of Decision, by George W. Forell 1434
- Marriage, A Medical and Sacramental Study, by Alan Keenan and John Ryan 1436
- A Guide to a Good Marriage, by Richard M. Steiner 1436
- Problems of Marriage and Divorce, by Geoffrey Francis Fisher 1436
- Christian Marriage, by Floyd Van Keuren 1436
- Culture and Mental Disorders, by Joseph W. Eaton and Robert J. Weil 1439
- Juliana of Norwich, by P. Franklin Chambers 1440

NEWS OF THE CHRISTIAN WORLD
- Los Angeles, Brussels Ecumenical Conference, New York city, Holland, Montreal 1441-1447

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
THEODORE A. GILL, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Contributing Editor*
CECELIA C. GAUL, *Copy Editor*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
O. B. Fanning (Nashville)
Kenneth J. Foreman (Louisville)
Harrison W. Fry (Philadelphia)
Nathanael M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
F. L. Hutchison (Bridgeport, Conn.)
Richard D. Isler (Hawaii)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
Everett C. Parker (New York city)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Cornelio M. Ferrer (The Philippines)
Thomas S. Goslin (Buenos Aires)
E. Gueron (Turkey)
Homer R. Lane (Saskatoon)
Johannes Langhoff (Scandinavia)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Alex. G. Russell (Australia)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1900, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1955 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

Coming Events

Dec. 9-10. National Council of Churches General Department of United Church Men, Commission on Christian Education Laymen's Meeting on Behalf of Protestant Church-Related Colleges, Chicago.

Dec. 10-11. Lutheran Foreign Missions Conference Annual Meeting, Buck Hill Falls, Pa.

Dec. 11. Chicago Sunday Evening Club; Samuel M. Shoemaker, speaker.

Dec. 11-14. N.C.C. Division of Home Missions Assembly, Buck Hill Falls, Pa.

Dec. 13. Friends of the World Council of Churches, Executive Committee of the U. S. Conference for the World Council, New York city.

Dec. 13. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; J. V. Langmead Casserley (Anglican tradition), Rep. Eugene J. McCarthy, John La Farge, S.J. (Catholic priesthood), speakers.

Dec. 16. Augustana Lutheran Commision on Ecumenical Relations-United Lutheran Special Commission on Relations to American Lutheran Church Bodies joint meeting, Chicago.

Dec. 18. Chicago Sunday Evening Club; Herbert Gezork, speaker.

Dec. 25. Christmas Day.

Dec. 25. Chicago Sunday Evening Club; Saint-Saëns Christmas Oratorio.

Dec. 27-Jan. 1. Student Volunteer Movement 17th Quadrennial Conference, Athens, Ohio.

Dec. 28-29. American Association of Schools of Religious Education Biennial Meeting, Cincinnati; Milton C. Froyd, C. Adrian Heaton, John Oliver Nelson, James D. Smart, speakers.

Dec. 29-30. Evangelical Theological Society 7th Annual Convention, Calvin College and Theological Seminary, Grand Rapids, Mich.

Jan. 1. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Jan. 1-8. Universal Week of Prayer (World's Evangelical Alliance).

Jan. 3. Institute for Religious and Social Studies, New York city; Arthur Jeffery (Islamic tradition), Donald C. Stone, I. I. Rabi (science), speakers.

Jan. 8. United Lutheran Evangelism Missions, Brooklyn, N. Y.; Burlington, Iowa.

Jan. 10-14. Business and Professional Men's Conference on Putting Christian Faith Into Practice, Southern Baptist Theological Seminary, Louisville, Ky.

Jan. 15. United Lutheran Evangelism Mission, Stratford, Ont.

Jan. 15-21. Church and Economic Life Week (N.C.C. Department of the Church and Economic Life).

Jan. 16-20. Emory University Ministers' Week, Emory University, Ga.; Merrimon Cuninggim, Wallace Hamilton, speakers.

Jan. 18-25. **Week of Universal** Prayer for Christian Unity.

Jan. 20-22. First Lutheran All-Asia Conference, Madras, India.

Jan. 22. United Lutheran Evangelism Missions, Beardstown, Ill.; Corpus Christi, Tex.; Greensboro, N. C.; Louisville, Ky.; Oklahoma City and Tulsa, Okla.; Pottsville, Pa.; Sioux City, Iowa; West Queens and Brooklyn, N. Y.

Jan. 22-27. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Wichita, Kan.

Jan. 23-27. Chicago Theological Seminary 25th Annual Ministers' Week; theme: "The Role and Function of the Ministry in American Society."

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, DECEMBER 7, 1955 NUMBER 49

EDITORIAL

PRELIMINARY REPORTS indicate that the movement to cut down on alcoholic office Christmas parties will enlist many new supporters this year. Increasing numbers of firms are coming to realize that these affairs quite as often damage as stimulate office morale, to say nothing of being an affront to the true spirit of the season. From Kalamazoo, Michigan, however, comes word of a development which is even more to the credit of the business community. Firms affiliated with the Kalamazoo Automotive Jobbers Association have voted to take the money they ordinarily spend on Christmas gifts to customers and put it all in one gift to the city's school for retarded children. "We selected the school as the recipient," says William A. Teutsch, president of the association, "because we were impressed with the work it has done in a difficult field with very little financial help." The school will send cards to customers of the dealers telling what has been done with the money formerly spent on presents for them. The growing habit of business firms' making gifts, often expensive, to individuals in other firms who are in a position to throw orders their way, is dubious ethically and sometimes an embarrassment to the recipient. The decision made by the Kalamazoo companies is therefore a wise one viewed from any angle. It is good sense, for it helps a worthy community enterprise. It will prove, we are confident, good business relations. And it is a much better than sentimental way for business so to act as to "put Christ in Christmas."

Kalamazoo Firms Keep Christmas

U.N. Votes for Charter Revision—Sometime

ON NOVEMBER 21 the Assembly of the United Nations voted to call a conference of all member nations to review its Charter. The resolution adopted was a curiously worded affair, which was not surprising since it had been produced by a curious situation. The curious situation involved the feeling of most U.N. member-states that the provision for consideration of a Charter review conference at the current tenth session of the Assembly, which was written into the Charter at its adoption in 1945, made it incumbent on them to vote for such a conference, but that they would do so expecting the conference to accomplish nothing unless—as some feared—it did outright harm. The consequent curious resolution provided that all the member-states should consult as to an "appropriate time" to hold the conference and report their findings at the Assembly two years hence—which surely means that nothing is going to happen very soon. The resolution was adopted by 43 to 6, with 9 abstentions. Those who opposed or abstained probably did so in a "what's the use?" mood after the Soviet Union had announced that it would have no part in planning for such a conference and was prepared to veto any Charter changes it might approve. This outcome will disappoint many Americans who are anxious to see the U.N. develop into a much more powerful body, or one more closely approximating a world government, than it is today. But the stark fact is that the sort of changes in the Charter which they would like to see are beyond serious consideration today. Even to throw them into the U.N. forum for debate would possibly wreck, and certainly weaken, that body. In such circumstances, it is probably wiser to do what the U.N. delegates have done—leave Charter revision in a status where it can become a subject for discussion and education, hoping that in a few years the international atmosphere will change sufficiently to make some improvements possible.

Will the McCarran Act Be Changed?

SENATOR KILGORE's judicial subcommittee is holding hearings on proposed amendments to the McCarran-Walter immigration law. A procession of weighty witnesses is being heard, some of them in favor of junking the act entirely and writing a completely new one, more in support of amendments. Criticism centers more on the "national origins" quota system than on anything else, but there are many other features of the law in its 1952 form which are being denounced. Our readers will recall that the McCarran-Walter act was passed by Congress in that year over President Truman's veto. So far, the witnesses who have proposed revisions to the Kilgore committee have included Senators Kennedy and Lehman, both Democrats, and Senator Case of New Jersey, Republican. There have been spokesmen for the National Council of Churches, the National Catholic Welfare Council, the National Lutheran Council and the Synagogue Council of America. Even more significantly, spokesmen for the A.F. of L. and the C.I.O., both in favor of restricted immigration, have testified that the present law needs to be changed. Nevertheless, an air of unreality hangs over the subcommittee's proceedings. Why? Because almost all participating doubt that the thing will be done which must be done if there is to be a chance of amend-

ments passing the coming session of Congress. The thing which must be done is for President Eisenhower to throw himself actively and decisively behind the effort to amend. The President attacked the law unsparingly when he was a candidate. He has asked Congress to reconsider it. But Senator Kilgore says that he has been unable to secure from the attorney general or the secretary of state any specific information as to how the administration wants the law changed, and there certainly has been no determined demand for change from the White House. Until that is forthcoming, the law will remain what it is.

Kagawa Makes a Dollar Go a Long Way

NOT MUCH has been heard about Toyohiko Kagawa since his breakdown last March. But rumors of his permanent invalidism are quite unfounded. Dr. Kagawa has been making a slow recovery; he writes that he has not yet regained his full strength. What his schedule will be like when he gets that back, we hesitate to imagine, for he is already carrying a load that would normally tax two or three strong men. There are signs, however, that Japan's best known Christian leader realizes the day is coming when he will have to pass along his responsibilities to others, and is preparing for that day. A report just received from the Kagawa National Committee in this country shows that Kagawa now has 46 workers employed in 39 projects—slum centers, day nurseries, farmers' schools, a widows' home, a home for ex-convicts, a coal miners' center, a leprosarium, orphanages, evangelistic centers and his personal headquarters. Perhaps greater significance is to be seen in his "in-training" program for picked scholarship students. There are at present 13 of them, all preparing for future leadership in the many enterprises Kagawa has launched. The amazing thing about all this is that he carries it all on, pays the salaries of all these people, contributes to a number of nationwide crusades (peace, temperance, co-ops, newspaper evangelism, etc.), buys land, puts up buildings and secures equipment, all for the $1,000 a month he receives from the American committee plus a trickle of special gifts from Japanese in this country and an occasional individual donor. The Japanese standard of living is lower than ours, to be sure, and the exchange rate is favorable, but when it is revealed that Kagawa supports himself, his 46 regular workers and his 13 trainees on $344 a month, the sacrificial character of his work is once more attested. For those who would like to lend a hand, the address of the Kagawa National Committee, Royal H. Fisher, treasurer, is 252 Fulton St., Brooklyn 1, New York.

Catholic Bishops Demand Tax Aid for Parochial Schools

WHOEVER WROTE the statement issued by the Roman Catholic bishops in the United States on November 19 produced a readable, dexterous and dangerous document. The American hierarchy issues a policy statement every year in November. This year the bishops were evidently drawing Catholic lines of battle in preparation for the White House conference on education which was to open nine days later. Their entire statement, therefore, was devoted to a defense of the parochial school system. It is extremely well written, and it should receive careful study from every American interested in the relation of education to the national future. The statement's dexterity consists in devoting most of its length to a defense of the church's right to conduct parochial schools—which few would dispute and the courts have affirmed—and in spreading on the record a hierarchical tribute to the public schools. "It would be blind prejudice," say the bishops, "which would refuse to acknowledge . . . the tremendous accomplishment of the public educational agencies." The whole long document, however, has been written for the sake of one sentence at the end of its next-to-last paragraph—and it is there that dexterity shades into danger. "The students of these [parochial] schools," claim the bishops, "have the right to benefit from those measures, grants, or aids, which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended." There are at least ten words in this single sentence which could be so interpreted as to mean tax support for the building and maintenance of parochial schools. It is the sort of camel's nose sentence which, without strict definition, could be used to justify almost any invasion of the church-and-state separation principle in education. And it is so patently susceptible of dangerous interpretations that its long-range effect, we believe, will be to increase Protestant misgivings regarding the ultimate aims of Roman Catholicism in this country.

Jehovah's Witnesses Win a Vital Canadian Case

ARE JEHOVAH'S WITNESSES to perform the same service for the cause of civil liberty in Canada that they have been performing in the United States? It begins to look that way. On November 15 a Witness suing three Quebec provincial policemen for damages won a unanimous verdict in Canada's supreme court, and in handing down its judgment that court put on record the most sweeping guarantee of religious liberty for every Canadian citizen ever laid down. (See news report on page 1447.) The three policemen entered the home of Esymier Chaput, a Jehovah's Witness, in Chapeau, Quebec, away back in September 1949; found another Witness reading the Bible to a small, quiet group; broke up the meeting, seized the Bible and Witness literature and hustled the evangelist aboard a ferry bound across the Ottawa river to Ontario. Mr. Chaput's suit for damages was denied by the superior court and the court of appeals of Quebec. Canada's supreme court, however, not only reversed the Quebec courts but granted Mr. Chaput $2,000 in damages and all the costs of action in the lower courts. Among the nine judges who concurred in the unanimous decision were three Roman Catholics. The opinion written by one of these, Justice Robert Taschereau, makes Canadian history: "The plaintiff-appellant . . . clearly had the unquestionable right to convene the meeting at his home. . . . In our country there is no state religion. All religions are on an equal footing, and Roman Catholics as well as Protestants, Jews and other adherents to various religious denominations, enjoy the most complete liberty of thought. The conscience of each is a personal matter and the con-

cern of nobody else. It would be distressing to think that a majority might impose its religious views upon a minority, and it would also be a shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one rightly claims for oneself in another province." Canada has been having trouble with Roman Catholic ideas of church power in Quebec province. Only four weeks ago its supreme court knocked out the Montreal ordinance which fined stores for refusing to close on such church feast days as Epiphany, All Saints and the Feast of the Immaculate Conception. (See the Century for November 9, page 1293.) Jehovah's Witnesses sometimes employ methods likely to infuriate Catholic civil authorities. But in the case just decided, and in eight pending similar cases, there seems to have been no disorderly provocation. Canada's supreme court has rightly perceived that religious liberty which does not protect orderly minorities is no religious liberty at all.

Church and Theater And Actor God

NONE OF THE DEPARTMENTS of the National Council has money to burn; few less than the Department of Worship and Fine Arts. Yet on a limited budget and with a limited staff and from limited quarters that department is pushing ahead toward its limitless goals. Latest of its projects is aimed at establishing communications "between members of the theater community and Christian thinkers in order to discover grounds of common concern." The plan has a double focus. The theater will be reminded of its "potentiality as a vocation in the Christian sense of the word," and of the meaning which the Christian understanding of man and the world could contribute to drama. At the same time the church will be reminded of the place of drama in the life of the church, and also of the joy and edification in a Christian's discriminating understanding of the dramatic issues while in a theater audience. More important than either, however, might be the illumination which a theater-church tie-up could shed on the whole nature of Christian truth. Maybe if playwrights start paying attention to us and we start paying attention to playwrights we'll recover some sense of the essentially dramatic nature of our gospel. Christianity is not a philosophy or an ontology or a metaphysic or an ethic, though it may have moral, metaphysical, ontological, philosophical implications. What we have to talk about is not timeless truths but a great drama enacted once upon a certain time. God did not pump ideas into certain men who pipelined them to us in the Bible. God *acted;* he took a hand in history, he did things, expecting the audience to decide for itself what it would do about the kind of Person who would act so. God is not the author of a book. He is an actor—a virtuoso actor who works without script, who acts out what is in him, who has the script written after he acts, recording the action so the whole world in every age can be his audience. We who are left with the working script will do well not to get too absorbed in its sentences but to see through it the action as it was, and so the actor as he is. The gospel that once intrigued and dynamized the world was just that essentially dramatic. If the $44,700 the National Council needs to finance this new project could inoculate our dispirited Christianity with even some of that drama, it would be just about the best money any of us ever gave to be spent.

French Priest-Workers Resume Mission

EIGHTEEN MONTHS AGO the French hierarchy cracked down on the priests in the widely known Mission de France, ordered them to submit to episcopal authority and to undergo retraining for a ministry which could have the approval of the church. About 30 of the nearly 100 priest-workers obeyed. The Mission de France has been reconstituted under the auspices of Cardinal Liénart, archbishop of Lille, and after developing a new training center at the medieval abbey of Pontigny has sent out its first corps of evangelists. One hundred and ninety-four priests have been assigned to work in 35 dioceses, including Souk Ahras and Hussein Dey in French North Africa. Some of them go to 36 rural communities; there are to be centers in 23 cities. Among 81 "teams" given special missions, four will work among seamen, six in the industrial and scientific world, three in reception centers, three in a sort of industrial chaplaincy, and two will have a preaching vocation. Because of the papal ban against membership in labor unions and the restriction to not more than three hours a day of manual labor, the priests who are re-entering the industrial world are taking up work in small trades which will leave them with plenty of time for their devotional and pastoral duties. Meanwhile, the priest-workers who have refused to obey episcopal orders are continuing to work full time in heavy industry and are retaining their memberships in the semi-Communist dominated C.G.T. federation. They continue to insist that only by so doing can they maintain the solidarity of their Christian witness and retain the confidence of their working mates.

Consider Merging of American Orthodox Communions

ARCHBISHOP LEONTY of the Russian Orthodox Church of North America—the largest such body in the U.S.; not to be confused with the minute body which still recognizes the authority of the Moscow patriarchate—states that at its recent sobor that church went on record in favor of the eventual union of all Eastern Orthodox churches in this country. This eventuality is a long way off, but since the Syrian Antiochian Orthodox Church in North America is already working for a merger, and a pan-Orthodox monthly is about to be published to promote the union movement, the emergence of a single Orthodox church in the U.S.A. may be a matter of decades rather than generations. ¶In our September 28 issue we outlined the very mild "corrective steps" recommended to the airlines by Harold L. Pearson, president of the Air Transport Association, for dealing with the liquor problem aboard commercial planes. At its meeting in San Francisco last month, the airlines rejected all Mr. Pearson's proposals and voted that "the matter" should be "left with the individual airlines." Airlines serving no

liquor on domestic flights include Delta C. & S., Capital, Braniff, Southern, Piedmont and Allegheny. ¶The United Synagogue of America (Conservative Judaism) voted at its recent biennial session against use of bingo to raise funds for its synagogues.

Time for a '56 Model Foreign Policy

ALL THE AUTO MAKERS now have their 1956 models on display. But the United States is still content with its pre-1955 foreign policy, apparently oblivious to the fact that the swift rush of events has made it sadly outdated. Unless there is a quick and basic change, the more flexible and imaginative foreign policy now being pushed with determination by the Soviet Union will soon leave the U.S.A. far behind in the race to win or hold the confidence and friendship of other nations and of peoples just emerging into independent nationhood.

At the moment, all the resources of publicity are being used to persuade the American people that their President is back in full control of government policy. But because we believe that the President Eisenhower who dominated the Geneva summit conference would never let the Kremlin run away with this new phase of international relations, we watch the course of American foreign policy as a test of the actuality, or otherwise, of this asserted resumption of presidential leadership. If a new model foreign policy appears, then we will know that the President is again truly at the helm. If not, misgivings will multiply.

I

Up until early in the present year, American foreign policy has rested on a military foundation. That foundation has been formed first of atom and then hydrogen bombs, with some muted predictions of a coming cobalt bomb that would be even more destructive. On this foundation, an elaborate structure of military alliances has been erected—NATO and the Western European Union in Europe, SEATO in the southeast Pacific, the "Northern Tier" line-up extending from the Balkans to the Persian oil fields. The construction of this network of military alliances has been accompanied by a series of warnings to communist ambitions contained in the "tough" speeches of the U.S. secretary of state. But as Sir Winston Churchill has reminded Parliament on several occasions, the real deterrent holding Moscow in check has been American superiority in nuclear bombs.

On an empirical basis, this could be defended as a realistic U.S. foreign policy through most of the Truman administration—though the greatest diplomatic success of that administration was the Marshall plan—and in the first two years of the Eisenhower administration. It went out of date, however, after the death of Stalin, and precisely at the moment when Bulganin and Khrushchev made their about-face trip to Belgrade. Beginning with the Kremlin's decision to make peace with Tito, Soviet foreign policy has stopped trying to scare or threaten the young nations of Asia and Africa into the communist orbit and has started wooing them. Russia has brought its readiness for thermonuclear warfare almost, if not fully, up to that of the United States. But at the same time it has shelved the threat of such warfare as suicidal folly—a judgment in which the United States fully concurs.

This thermonuclear stalemate, it should be apparent, has altered fundamentally the international situation. If both sides know that there is not going to be a thermonuclear war, then a foreign policy based on the possession of thermonuclear weapons is outmoded. Apparently, the Kremlin has grasped this fact, and acted on its implications, with a speed that has been lacking in Washington. Hence, the smiles at Geneva last July, which have so swiftly undermined not only confidence but interest in NATO on the part of the French and German publics. And hence, the same smiles which Bulganin and Khrushchev are today beaming on New Delhi and tomorrow will be spreading in Rangoon and Kabul. The crafty Russians continue to offer arms to Egypt and Afghanistan—places where they can thus keep the pot of international turmoil bubbling with slight risk to themselves—but within the space of a few months the main direction of their diplomacy has changed to presenting themselves as bearers of peaceful economic and industrial development wherever peoples still struggle to escape from poverty.

II

Last week in these columns we noted some of the offers of economic aid which the Soviet Union has recently made to underdeveloped countries. The story is told much more graphically in a map which fills almost half a page in the *New York Times* for Sunday November 20. Captioned "Current Soviet Campaign to Extend Communist Influence: The Major Targets," this map uses four symbols to indicate the type of approach the new Kremlin policy is employing to win its way in Europe, Asia and Africa. These symbols are the letters "D" for diplomatic pressure, "E" for economic aid, "T" for trade offers and "M" for military aid. On this vast map the "M" symbol appears only twice (Egypt and Afghanistan), the "E" and "T" symbols thirteen times. Obviously, the current Bulganin-Khrushchev "good will" tour is intended to spread the impression of Soviet eagerness to contribute to the peaceful uplift of poverty-ridden peoples far beyond its itinerary through southeast Asia.

What is the U.S. counter to this shift in communist strategy? This country, by means of Point Four operations, has actually contributed far more to the economic development of needy countries than the Soviet Union is now offering to do. (And so far, there has been a considerable gap between Soviet offers and performance.) Right now, it is contributing more economic aid, through the tag-ends of Point Four (the International Cooperation Administration) than the Soviet Union will be able to provide for the next two or three years. But in Europe our main interest continues to be maintenance of the NATO military alliance and the building of a West German army, while in Asia and Africa we seize this untimely moment to announce that we are about to cut back the already shaved-down appropriations for our greatly diminished foreign aid by at least a fifth, and there are multiplying con-

gressional forecasts of even more drastic reductions next year.

Russia followed up the failure of the Geneva foreign ministers' conference by sending Bulganin and Khrushchev scurrying to India to parade through cheering crowds—cheering because the Soviet leaders seemed to be bearing aloft a banner with a welcome device: "Soviet economic help a-coming!" We have followed up Geneva by telling India that we were cutting this year's aid from $50 to $40 million, by announcing that a military mission headed by the deputy chief of staff of the armed services special weapons project was about to leave for Pakistan to extend air, sea and land military bases there, by announcing that we were studying how to supply "defensive" weapons to Israel without encouraging a Middle East arms race, and by announcing our close cooperation with the new military alliance of the Baghdad pact. At the same time, we have chosen to take a stand on the question of Outer Mongolia's admission to the United Nations which, if persisted in, means that we will be held responsible for their continued exclusion by thirteen other nations whose friendship is valuable.

III

As a foreign policy to compete with the new model Russian foreign policy, this old military-oriented policy of the United States is simply not good enough. It surrenders the international initiative to the communists. It allows them to parade in a Good Samaritan role which is a travesty of their ultimate intentions. And it concentrates the attention and resources of the U.S. on what have become, with the thermonuclear stalemate, secondary situations and issues. This nation needs a new, post-Geneva, constructive and aggressive foreign policy—a policy which sees security not in arming dubious allies but in winning the confidence and gratitude of friends—and it needs such a new policy fast.

But is President Eisenhower sufficiently in command to formulate and put into effect such a change in policy? His atoms-for-peace speech to the U.N. and his contribution to last July's summit conference convince us that, if all the facts of the world situation are before him, he will see the need for such a policy change. And he alone has the personal authority to bring it about. Mr. Dulles cannot do it. Great as are his abilities, in terms of our domestic politics Mr. Dulles is just one Republican cabinet member under agonizing pressure not to do anything—antagonize Jewish voters, increase or maintain taxes to pay for foreign aid, scare labor with prospects of greater imports—that might jeopardize Republican chances in next year's election.

Already, Mr. Stevenson's November 19 speech has warned Mr. Dulles of a coming Democratic attack against alleged Republican failure to maintain military security. (Mr. Stevenson should spend more time with Chester Bowles.) Only President Eisenhower has the personal authority to resist pressures of this sort and give the United States the changed foreign policy it needs today. And we are much more concerned as to whether he is physically able to do so than we are as to what he is thinking about doing in the campaign almost a year away. For *now* is the time when we need that new-model foreign policy.

Mechanical Half-Hour

EDITOR THE CHRISTIAN CENTURY:

SIR: I was in the Union Station in a big city for half an hour a few weeks ago, and it was etched deep in my memory as the most mechanical half-hour in all my life. Ever since I have been wondering sort of nightmarishly whether that half-hour was a preview of a mechanical world of the future, a world so full of miraculous machines that human speech can be largely done away with, and the only thing left to shake hands with will be a push button or an occasional lever.

My first voiceless machine was the locker in which I deposited my suitcase, in which transaction the automatic lock pocketed my dime, without even a "Thank you," and handed over the key. Then I rode downstairs on an escalator (I came back on an automatic elevator). Following which I slaked my thirst with a little fountain of soda that gushed forth from a wordless machine after being thawed out with a dime. I then bought a stamp from a machine. It did not speak my language, so I could not explain that I needed only one stamp; I had to take three. Then I had my photograph taken (not from vanity, but to send it to my wife to *prove* that I hadn't left my overcoat in the train). That transaction was all mechanical and silent, except for the deep sigh I gave on looking at the exact likeness. (Sometimes it is hard to get reconciled to the will of God.) Then I had a contact in which I broke the sound barrier by one word. I pronounced the name of the town to which I wished to buy a ticket. A machine nodded "O. K." and turned out the ticket, all typed.

Seven transactions, and only one word! I began to wonder if I had died.

Then I went out on the street, stunned with loneliness in a machine world, and crossed against a red light. A big policeman saluted me warmly: "You blankety blank blank fool! The next time you do that I'll run you in!" I felt like rushing out and throwing my arms around him and crying, "Thanks, oh thanks, brother!" For that was the first kind word, or the first *word,* I had had in half an hour, the first suggestion that I was still alive and had not been changed into part of a slot machine. It was clear evidence of the truth that the worst sin against human beings is not hatred but indifference.

Is that a vision of the future, when all the brains will be mechanical and the way from the cradle to the grave will be an ingenious conveyor belt? Then the business concerns can take down the big signs saying "THINK," for it will all be done for us.

One of the unending fascinations of the Gospels is to note how Jesus kept every contact with a person from becoming mechanical. Often his friends and disciples had a way of saying "Run along!" or "Keep still!" But whenever they tried to throw up any kind of human barrier, they were reversed by higher authority. Their Master humanized every meeting.

I hope you can still say "Hi!" loud enough to be heard across the street. It is a good word, and the best noise in the world.

Yours,

SIMEON STYLITES.

The Ghost of Owen Lovejoy

By Victor Obenhaus

THERE ARE certain events and accomplishments in this nation's history that we are very proud of but would not like to see repeated. Thus a British observer commented recently that Americans are intensely proud of the TVA but wouldn't have another for anything. Bureau county, Illinois, and its county seat, Princeton, glory in the memory of the abolitionist Owen Lovejoy but hope they won't be disturbed by anyone like him again. However, they are being disturbed by men of the same spiritual breed.

Owen Lovejoy was pastor of the Hampshire Colony Congregational Church of Princeton from 1838 to 1856 and was one of the founders of the Republican party. Because of his passionate advocacy of freedom for the slaves he was elected to Congress from the district where his church was located. His brother Elijah was murdered by a mob in Quincy, Illinois, for espousing the same cause.

I

A century later another sinister influence has been engulfing the life of the apparently peaceful, progressive and highly churched Bureau county community. It is the gambling syndicate. Spring Valley, a river town and a port of entry for gambling and its allied evils, lies on the eastern border of Bureau, adjacent to the industrial towns of La Salle and Peru in La Salle county, which latter has just felt the impact of a state's attorney's determination to rid it of corrupt influences. Apparently some of those "influences" moved into Spring Valley for temporary safety. Now wearing a quiet and respectable air, Spring Valley was once a center of the Illinois mining industry and not unfamiliar with lawlessness. Because John Mitchell of the United Mine Workers began his career there, it has sometimes been called the "birthplace of the American labor movement."

Princeton, fifteen miles to the west, is a city of elm-lined streets, beautiful homes and a full complement of churches. As seat of the county government it is, of course, headquarters for law-enforcement officials.

A common axiom holds that gambling can operate only when there is an understanding between the gamblers, the sheriff and the state's attorney's office. For some reason gambling in Bureau county had not been seriously obstructed. There had been token raids, but convictions were few. Sometimes the raiders found the gambling places occupied by a sedate assembly resembling a Great Books discussion group. When evidence was secured the cases were dismissed on some technicality, such as incorrectly prepared search warrants.

The pastor of the Congregational Church of Spring Valley, Grafton Thomas, is one of those young men who entered the ministry after a number of years in business and a term of service in World War II. He is the son of a Chicago banker who is known for his devotion to his church and his efforts on behalf of liberal education. Having left a successful business career out of a deep conviction of the need for well trained and courageous ministers, Thomas was neither intimidated nor overawed by the massed power of corruption in Spring Valley. He saw that high school children were being trapped and family life in the community was being imperiled by gambling and liquor. But he was not interested solely in driving out these evils. He wanted to create a wholesome environment in which there would be full opportunity for the expression and interpretation of the Christian message.

A Spring Valley druggist, the head of a large family, shared Thomas' concern, and though he knew it meant reprisals against his business he volunteered to run for the Republican nomination for sheriff—the key spot for the moment. Almost immediately on announcing his candidacy he was offered $5,000 to run for another county office. Thomas became the druggist's campaign manager, enlisting aid, writing letters to the newspapers and explaining the issues wherever the chance presented itself. Though he was a Protestant minister—the only one in the community—conscientious Roman Catholic laymen gave him their support.

Near Spring Valley is the hamlet of Dover. The pastor of its Congregational church is James Smucker, once a fellow student of Thomas' at the Chicago Theological Seminary, who had recently returned from a term on the mission field. To him also the primary problem was a spiritual one. He teamed up with Thomas and subsequently with other ministers of Bureau county to arrange conferences with candidates, judges and party officials. At a public meeting organized by the junior chamber of commerce candidates for sheriff were asked the kind of questions whose answers made it clear that they were "under orders." The experienced politicians realized that something was up, but apparently felt that it was no real threat.

II

Obviously a handful of men in one corner of a county is no match for an entrenched political machine dominated by gambling interests. The ministers set out to secure more support, and enlisted the laymen of many Bureau county churches. Particularly active were members of the churches served by Thomas and Smucker. They had been as keenly aware of the dangers as the pastors, but were puzzled as to where to take hold. They knew that reporting violations to the sheriff's or state's attorney's office produced few results. So they set out to get the evidence themselves. They found it in abundance. Armed with facts, laymen and ministers began a program of information and door-to-door visitation to rouse support for their candidate, the druggist. When the votes were counted it developed that the party organization's candidate had squeezed in, but with so narrow a margin that the old guard felt a severe jolt. Yet the fact remained that the gamblers' candidate had won.

Bureau county, like many midwestern sections first settled by Yankee pioneers, is as Republican as Maine, only

more so. The only chance for a genuine housecleaning, the ministers felt, was to elect a Democrat as sheriff. They knew that trying to elect a Democrat in Bureau county would be like trying to elect a Republican in Georgia. By this time, however, more ministers and churchmen had performed the modern equivalent of shouldering muskets. They got into their cars and drove around the towns telling citizens that the gamblers were not only coming, they were already there. Meanwhile law-enforcement officials issued repeated assurances that the vice crowd was no longer a serious menace.

Then something happened that rocked the county. Thirty Illinois state policemen, armed with search warrants, made a synchronized raid. Great quantities of gambling equipment were hauled out of eleven buildings where gambling was going on when the raiders entered. In one place that the police went into by mistake without a warrant the owner meekly surrendered his equipment. If any slumbering citizens had been waiting for convincing evidence that their community was saturated with corruption, they had it now. With this concrete proof in their hands, the church people continued their campaign to elect a Democratic sheriff.

III

Today Bureau county has a Democrat as sheriff. The gambling forces naturally attempted to bribe him, but he turned them over to the proper authorities. As was to be expected, every possible legal device was used to delay proceedings against the culprits. A few weeks ago they were finally brought to trial and pleaded guilty. Through the assistance of the state's attorney, however, the charge against them was entered as a "first offense," and so their sentence was minimal. They paid $9,000 in fines but were given no prison terms. Actually these same men had on previous occasions been arrested and found guilty on similar charges. But even worse than this failure of justice is another development which has rocked the political boat in Illinois: the efficient and honest police captain who directed the raid on the gambling dens has been removed from his command by the governor's chief of state police. The charge was insubordination.

Nevertheless, these events have created an aroused citizenry in Bureau county. Time was, not so long ago, when substantial citizens refused to "sully" themselves by taking part in politics. But on a hot Sunday night last summer the little church in Dover was jammed with people interested in a good-government venture led by alert Christians of many denominations. A panel composed of a capable member of the state police, an astute young layman and several ministers sparked the audience to animated participation. The result has been the initiation of a county better-government association.

Yet the Children of Light tire easily, as the Children of Darkness well know. All reform movements attest this fact. A century after Owen Lovejoy and his colleagues, their battle is still being fought. In spite of the Fourteenth Amendment the Negro has not yet won full freedom and justice (witness, for instance, the Emmett Till case in Mississippi), for legal enactments by themselves are no guarantee of civic righteousness. Decency must be fought for continuously. It is quite possible that Bureau county's good-government association will in time be undermined by comfort and prosperity. But there may be a saving remnant.

For the courageous clergymen who undertook this seemingly hopeless crusade it has been a heartening and enlightening experience. Their theological training had made it clear to them that Christian faith is not something separate and apart, unrelated to the well-being of society. And certainly the gamblers had not dreamed that they would have to cope with people who believed that there was an unbreakable bond between genuine religious life and the character of their community. At this moment in history, the conviction that man's dignity as a creature of God should find expression in community life is perhaps not so vigorously maintained as it was in the days of our New England forebears, for ethics and politics have taken on the coloration of prosperity, and the complexity of political and economic organization makes it difficult to put a finger on the rotten spots.

IV

So it is no wonder that the Bureau county clergymen found themselves stumped again and again in their crusade. Their theological education had given them the right insights, but had taught them nothing about how to go about an undertaking of this sort. Of course no theological school can provide its students with skills for every situation, but perhaps it can give them a more realistic conception of the ways in which civic corruption warps the minds of the people and thus blocks the channels through which the Holy Spirit can more readily move.

Another thing that is clear from this crusade is that the Owen Lovejoy of today cannot play a solo role: he must be part of a team. Grafton Thomas, James Smucker and the other clergymen of Bureau county were able to enlist the support of their people and to lead a concerted attack on evil. Only so was there any hope of success. They deserve the thanks of their county and their state for the laboratory course they have given in "the responsible society."

Candle in the Wind

A Sonnet for Christmas Eve

WE set our candle upon the window sill,
A slender finger of gold and silver light
That beckons through the somber shadows of night
To guide the Christchild's coming. Try as we will
We cannot bend its rays across the hill,
We cannot even keep a steady flame,
For there are hidden cracks in the window frame
And winds of doubt and fear will not be still.

Man keeps a restive peace with pact and pogrom;
The tenure of aeroplane and atom bomb
Is brief at most. True peace is the discipline
Of Love. Ah, mend the chinks to shield the glow
Of our candle shining out on the Christmas snow,
For only the flame of faith can light Love in!

CATHERINE TOMISON WALKER.

Final Article in Series on the Church And Older People

If Ye Have Not Love . . .

By Margaret Frakes

PHYSICALLY, church-related homes for the aged are as varied as is opinion on what constitutes the ideal. Some administrators see virtue in the small institution, pointing to its more intimate, homelike atmosphere, its nearness to residents' families and former haunts. Such a philosophy is exemplified in Presbyterian Homes of Central Pennsylvania, a chain of seven "small, scattered homelike homes for the aging" operated under a single administration and supported by the seven presbyteries in the area. Average occupancy of the large remodeled residences is 15, and there is one "must"—each resident has his own room. A similar plan is in the making in the Methodist Central Texas conference, with a house and land already given for the first unit, at Belton.

More widespread is the conviction that the larger institution has an advantage in the opportunity it offers for reduced per-resident costs, better trained personnel, infirmary care, recreational, occupational and educational programs, and social work and chaplaincy services. A resident population of from 100 to 150, it is agreed, can still make for a real "home"; more than that, and you approach the "institutional" threshold. At a recent conference the problem of efficiency in personnel was pointed up by two reports: one on a home with 42 residents and a staff of 15 which was having a hard time making ends meet; the other, on a 115-resident home which was self-supporting with a full-time staff of the same size, plus seven part-time workers. Furthermore, it is widely agreed, the flexibility which contributes most to a homelike atmosphere does not depend on size alone; it is more likely to reflect the attitude of the administration.

'Congregate' or 'Colony'?

Opinion also differs as to whether "congregate" or "colony" type of construction is desirable for homes for the aged. In the congregate type, residents live in single rooms or suites in one large building which offers also lounges and recreation and dining rooms, plus, in favored cases, chapel, infirmary, and facilities for crafts and hobbies. In the colony type, residents buy or rent cottages usually clustered around a central unit with common rooms, optional dining facilities and other services. Often the two types are combined, as in many of the "manors" operated by Methodist-related groups in southern California. The Detroit presbytery has launched such an enterprise in its Presbyterian Village, whose central building offering common and single rooms is already constructed. Around it will rise two buildings containing one- and two-bedroom apartments, plus individual cottages to be constructed by prospective residents for lifetime use, after which they will revert to the village for rental to new residents.

Already a going concern in La Verne, California, high on a sunlit plain with a magnificent view of the distant mountains, is the Church of the Brethren's Hillcrest Homes. Here too is a combination of the congregate and colony plans, aimed to provide "quiet, dignity and comfort" at the lowest possible cost. Several individual housekeeping duplex cottages and distinctively designed court units have been built by couples on a lifetime basis. These will be available after the death of the present occupants for rental or resale by the corporation. A larger building offers rooms on a life-occupancy basis ($4,000 for a single room), dining room, infirmary and recreation facilities. A central hall contains lounges, meeting rooms and a dining room where meals are available at moderate price to cottage residents who desire them.

Pilgrim Place in Claremont

Best known perhaps of the colony type enterprises is Pilgrim Place in Claremont, California, that lively haunt of over 200 retired missionaries, ministers and other Christian workers which has grown up since 1915 as a result of the vision of a group of Congregational Christian leaders. Along the streets winding through 28 landscaped acres on the western edge of the small college town, about 50 cottages and duplexes have been built by elderly people at cost, on a life-lease plan. At termination of the lease, they will be resold by Pilgrim Place or rented at a nominal fee. Available also at minimum rental in three central buildings are rooms for single men and women.

Designed as it is for church workers whose incomes and opportunities for saving have been limited, Pilgrim Place has managed through endowments and gifts to gear its charges to an average monthly income of about $75. The administrators feel that their experience has demonstrated the validity of the philosophy which holds that the "monthly fee" principle contributes to the creativity, independence and generally constructive, happy attitude of residents of a home for the aged. Not that the Pilgrim Place residents are particularly in need of any such catalyst. With their divergent backgrounds (almost any mission field you could name is represented, as well as every type of Christian service at home) and their lively interest in what goes on in the world outside, they make Pilgrim Place as wide-awake, "participating" a community as one could find. They buzz about the colony in their tiny autoettes (dubbed "ecclesiastical hotrods"), they take vigorous part in church, college, club and service projects in the town, they stage an annual fair and pageant which draws crowds from all over southern California—blissfully undaunted by the signs of mortality which in the course of affairs unavoidably intrude from time to time. They give tangible proof of the contention that mental stimulation can do as much as anything else to insure happy and constructive sunset living. A new building offers medical and infirmary care at extra cost; it is hoped that future gifts will create an endowment fund so these charges can eventually be less.

Men and women who have engaged in service under the

Congregational Christian Churches usually form a majority of the residents of Pilgrim Place, but you find any number of other denominations represented. A similar policy is pursued by most of the other church-related homes for the aged. A few—the Disciples benevolent homes, for example—are limited to members "in good standing" of the sponsoring denomination. The usual practice is to give admissions priority to members of the sponsoring church, then to open the doors to members of other denominations. This policy is becoming more prevalent as projected homes appeal to the wider community in initial building fund campaigns. It is only rarely that one finds "belief" stipulations; when such restrictions appear, it is usually in the case of homes operated by small groups, such as one sponsored by a Los Angeles Presbyterian church and limited to "Bible-believing Christian women."

A new departure is sponsorship by churches of housing projects for the elderly—a fertile field for exploration in view of the fact that with a few exceptions public housing projects are limited by law to "family" occupancy. In Winnipeg, St. Andrews United Church is trustee for two pilot projects which serve people over 70 whose only source of income is Canada's $40 old age pension. Built by contributions from businessmen and administered by the church, the modest duplexes are open to men and women of any faith strictly on the basis of need. Rentals are low enough so the residents will have funds left for other basic needs. In St. Luke's parish at Cedar Hill, in the Anglican church of Canada's Victoria diocese, an up-to-date housing project begun with a parishioner's gift and supplemented by government grants offers to single persons apartments in triplex units at $15 monthly, in duplexes at $20.

More Than Bricks and Mortar

Admission policies, physical characteristics, medical care —these do not tell the whole story, do not determine how effective a haven a given home for the aged may prove to be. Addressing the Methodist Association of Hospitals and Homes at its annual meeting this year, a prominent architect left off his technical presentation to dwell on something less tangible than building materials and floor plans. "Shelter has ceased to be the service of primary importance," he said. "[The home] is responsible to the community for the service program it operates for the good of the community as a whole, as well as for its residents. A good home should be part of a total community program. There will be need to develop new services as community needs change. A home should be designed so it will be flexible, so people can be helped not only to live, but with God's help to come to life."

Yet there are still homes which are places set apart, where men and women rock in their neat little rooms or sit stiffly in a formal lounge watching television, waiting for mealtime, for bed, for death. In them people simply "live," often filling the air with complaints, dreading the coming of each dull day. In others, they "come to life," associating together with love and forbearance, greeting each dawn with enthusiasm. The difference lies in something deeper than asphalt tile and shoulder-height showers and the latest in furnishings as against high, old-fashioned ceilings and weathered upholstery. You find people simply "living" in homes rightly proud of their excellent design and equipment, others "coming to life" in buildings physically outmoded.

Most of the men and women engaged in denominational advisory or supervisory activities on behalf of homes for the aged are aware of the lacks and inadequacies which call forth criticism. But not all. On most local levels one finds a healthy spirit of self-evaluation, a concern to see that "wrong" spots are made right, a willingness to seek advice from those fitted to give it—in the secular field as well as in the church. But not on all.

Inspiration and example abound in the lectures and discussions which feature the annual meetings of the Association of Protestant Hospitals and Homes, in the denominational sub-meetings held at the same time, in the numerous institutes and "talk it over" sessions sponsored throughout the country. At least two comprehensive guides are available: *Standards of Care for Older People in Institutions, Section I,* published by the National Social Welfare Assembly, and *Lutheran Services for Older People,* prepared by the National Lutheran Council. That council's newly organized committee on services to the aging is just now making a further study of practices in 131 Lutheran homes for the aged, out of which will come a new handbook on suggested standards.

Focus on the Person

All and sundry discussions of standards, however, could probably be summed up in this statement by a speaker at the 1955 meeting of the Association of Protestant Hospitals and Homes: "It is too easy to get lost in technicalities. If we can only stop worrying about what is the best kind of home to build, and focus our attention on the *people* we are going to serve . . . all the questions will answer themselves."

As she retired early in 1955 as consultant to the National Lutheran Council's Division of Welfare, Henriette Lund paused to reflect on the change she has witnessed in the church's attitude toward the problems of the aging. Just after she began her tenure, she recalled, she sat in on a meeting of the board for a Lutheran home for the aged. The agenda was crowded with talk of farm operations, budgets, entrance fees. The board members heard little about the people within the institution's walls, nothing at all about the many who never got off the waiting list. Now, 12 years later, Miss Lund's final assignment had been to spend two days meeting with the division's new committee on services to the aging. Gone were the "trees" of the former concern; instead, the committee was looking at the "forest"—seeking to develop a sound philosophy toward the process of growing old, planning for the well-being of all older people in the church.

"We now know that people who are 'just old' can be helped into productive, not wasteful, living," Miss Lund reported. "There is no place for rocking chair retirement in present-day planning. All other matters—buildings, equipment, admission procedures—must revolve around people, not people around regulations and facilities. To achieve this aim, the institution must provide a full program of spiritual ministry, health care of a preventive nature, social services, work and play therapies."

Unfortunately, the enterprise and dedication with which some farsighted administrators are pursuing such new

goals as Miss Lund lists have so far won far too few emulators. Skilled "outside" observers have looked at church-related homes for the aged and come up with criticisms that deserve careful consideration. As one, they hail the religious spirit which inspired the institutions' founding. In many they have found efforts to apply the best in administration and operative method that often-limited resources permit. But not in all.

Too Many 'Rest Content'

"Few church-related homes offer skilled counseling or guidance to applicants in making their plans should they prefer to retain their own homes or apartments," writes one such observer. "Few offer adequate cultural or occupational activities, expecting lonely men and women to make too great an adjustment when they take what is for many a separation from a well loved way of life. The church's responsibility only begins with its establishment of a home; it should not resign itself to satisfaction at having simply provided shelter when the home is filled with many who have great potentialities and are not yet ready to die."

And this, from a woman nationally recognized as a leader in the field of services to the aged: "Most church homes give good custodial care, but do little by way of activity programs. They are slow to see the advantages of specialized professional staff, tending to look on it as a luxury rather than the necessity it is for the care and happiness of the residents to be complete. Chaplaincy services should be one area in which the church home should excel, yet many nonchurch homes offer better services! Rarely has a part-time or full-time functional chaplain been added to the staff—one who has no connection with the administration, but whose task it is to serve as the mediator of the love of God, responsible only to him, the Giver of new directions, pointing toward spiritual peace."

From still another critic: "Many church-related homes proceed on the assumption that the fact that they *are* church-related means that their practices are automatically Christian. This is not necessarily so. Often they smugly resist suggestions that they take advantage of new and tried discoveries about what older people really can do and what they need, or that they change old ways long proved inadequate or even destructive."

The Problem of Personnel

One problem of deep concern to all who deal with homes for the aged is that of finding skilled and creative personnel to operate them. Often the problem of administration has been met by assigning whoever could be found willing to take the admittedly trying post—a pastor with a long and productive ministry that deserves recognition, perhaps, or a woman the board members know to be a "wonderful Christian." Usually the administrator so chosen brings to the task dedication, loyalty and unflagging physical energy, but not always the training, understanding and imagination to make the person, not the institution, the goal.

In some denominations (Methodist, for one) an effort is being made to present the appeal of home administration as a Christian vocation on college campuses and at young people's vocational institutes. Church-provided scholarships for advanced study in professional schools of social work open yet another way to development of trained personnel.

Gradually, often against great odds, many churches are building standards that will insure not only Christian but professionally respectable administration of their homes for the aged. Increasingly, one hears of institutions that have initiated activity programs: arts and crafts with instruction offered by skilled vocational directors, sometimes on a volunteer basis, sometimes paid, sometimes in cooperation with other institutions in the community; discussion groups where wits are sharpened and the sense of being "outside things" is dulled; self-governing programs where everyone has a responsibility for some part of the home's operation (in one Methodist home in Maryland residents have a chance to serve on one or more of no fewer than 30 committees, with tasks beckoning all the way from running the post office to seeing that the flower vases on the dining room tables are kept replenished); worthwhile relief projects for the benefit of the "more needy" at home and abroad; "adoption" plans entered into with neighboring orphanages on a grandparent-grandchild relationship; community participation, all the way from serving as headquarters for community golden age groups to "hosting" local political meetings; development of entertainment units among the residents, whose talents bring invitations to appear before other groups in the community.

Pictures on the Walls?

There are reports, too, of increasingly imaginative contributions by local churches to the welfare of residents of homes for the aged. One hears, for instance, of Ladies Aid and other groups holding some of their regular meetings in the home, of residents conveyed to meetings elsewhere. Fortunately, some churches are coming to realize that their contribution to entertainment programs in the home can be more creative than mere static platform presentations for which the superintendent must plead with the residents: "Please come down and listen, so they won't be disappointed." Members of local churches with talents which enable them to instruct arts and crafts groups, to lead study and discussion programs, to direct drama and music projects, have found a rewarding outlet for their voluntary services in homes for the aged—church-supported and otherwise—in the community. All this is encouraging. But the trend is not as yet widespread enough to make more than a ripple in the sea of what remains to be done.

In any evaluation of the quality of specific homes for the aged, there is much that is intangible.

You listen in, for instance, as a group of administrators ("successful," you judge, by their air of assurance and well-being) discuss standards for homes just built or a-building. One of the most assured is speaking: "We have one important rule in our new home: No pictures on the walls! Let them start that, and you spoil your walls for the next occupant. Buy good furnishings: a platform rocker, a bed, a bedside table and one straight chair—and keep it that way. You'll have to crack down, for they'll want to bring in all sorts of junk. And no trunks! Get it down to one suitcase, or better a suitbox you can dispose of. And no

food, except at mealtime—in the dining room." . . . Another speaks, on admission policies: "The big advantage of being on a monthly basis is that you are in command. Anyone who complains, you can tell him: 'If you don't like it here you can clear out.' That'll bring him around in a hurry. If it doesn't, send him packing. You owe him nothing." . . . From still another: "Asphalt tile is all right for the residents' rooms, but you'll want rubber tile in the solarium. That's your showplace."

Happily, there are other attitudes. A representative of a large home in Iowa—almost as new as the one whose superintendent spoke first in the paragraph above—is describing its policies. "Personal things mean so much once you have broken up your old home," he says. "We let our people bring their own furniture if they wish. Pictures, too, for the walls. If there are too many for the resident's own room, he can hang them with the others in one of our long halls—our art gallery, we call it. And we tell our newcomers to bring along any plants they have grown to be fond of. They can put them in one of the sunrooms, and care for them themselves if they want to—even set them out in the garden when spring comes. Trunks? Of course. You can't live without your memories, so we have the trunks in an accessible room where residents can get to them easily. But as a matter of fact, our people get so busy with all the activities going on they soon find they have no time left to spend mooning over their treasures."

Not Surroundings, but Spirit

Just when you are feeling good over discovering a home governed by such a spirit as this, you are shown around a spanking new building graced throughout by the most expensive, up-to-date furnishings obtainable. But not a resident is to be seen enjoying the modernistic chairs designed especially for oldsters' needs in the roomy lounge. In each bedroom wing are a kitchen and dinette—for the residents' own use, you are told. Yet when you meet two women in the hall bringing hot water and dishes from the main dining room, they look at your companion in obvious fright. "But pastor, we really *did* get matron's permission," they explain. "Mrs. Berger is going away to visit her daughter, and we thought we might have tea before she leaves." It's all right this time, apparently—but you wonder how much enjoyment those snack rooms really provide, how often they are used. . . . Again, you call on an elderly friend in the spacious, beautifully appointed lounge of the modern home she so happily entered a short time before. You comment on how much she and the other residents must enjoy meeting here to sew or chat through the afternoon hours. "Oh no, this is just for when we have guests," she explains.

However, there is another home! Aging itself, set in an aging big-city neighborhood, it exudes warmth and harmony from the minute you enter the front door and are welcomed by the smiling woman, herself a resident, who happens to be on duty as hostess. The lounge, the recreation room are filled with happily chatting men and women. Noting the cheery snack rooms in each bedroom wing, you recall the advice given by the director to a friend arranging for her mother to move into this home: "Be sure to have her bring cups and saucers and a tea cloth and napkins; she'll want them to use when her friends drop in to call." On hand are refrigerators to hold milk and fruit juices for late-evening refreshment. In one wing is a large, fully equipped arts and crafts room, with, at one end, tables, sewing machines and ironing boards for the use of residents who like to "do for themselves." The dining-room windows look out over a formal garden where, in flagstone-bordered plots, residents vie with each other to persuade flowers to bloom in spite of the city's grime and soot. What if some of the furnishings are worn, the stairs a bit steep, the equipment not of the latest approved design for a home such as this? Good will, mutual understanding, openheartedness enhance the material surroundings.

You meet the director: frank, straightforward, humorous. Residents passing her office call out greetings and pleasantries. As you follow her through the halls you note the ease, the hearty give-and-take that mark her relations with the beaming men and women you meet, the welcome in the eyes of the infirmary patients as she pauses to look in on them with a jest or a word of cheer. You recall the "secret" two of the women who live here confided not long ago to friends in the church they attend: often, returning late at night from baby-sitting jobs, they don't bother the night door attendant, but climb in through a window they have arranged to have left open. Now, watching the director in action, you are quite sure she knows all about the "secret" and is content to let it be, happy that the thrill of evenings out can be capped by that added bit of zest.

These are the intangibles. But there is one means of evaluation that involves no intangibles at all. In many of the newer homes, you will see a slightly protruding band of metal or wood running along the hall and public room walls at finger-tip height. Ask the superintendent or whoever is showing you around what its purpose is. You will get one of two answers: "To protect the wall" or "To make it easier for people not too sure of their footing." *There* is a tangible test!

Christmas Greeting

THE wintry winds of Christmas
That sweep the eastern sky,
Have hushed their strident symphony
To sing a lullaby.

The big bright stars of Christmas—
A necklace for the night—
Braid beauty round His bracken-bed,
Like lovely candlelight.

The little trees of Christmas
That grew where snow now drifts,
Are locked in many upper rooms
Abloom with toys and gifts.

The golden dreams of Christmas,
The frankincense of joy,
Are all, as myrrh, a part of Him—
This bracken-bedded Boy!

Oh, dreams and trees and big bright stars . . .
Oh, wintry winds that sing . . .
Heaven and earth together greet
The coming of the King!

JOHNSTONE G. PATRICK.

DECEMBER SURVEY OF BOOKS

Depths and Breadths

HOLINESS IS WHOLENESS. *By Josef Goldbrunner. Pantheon, $1.75.*

IN this slim volume (only 63 pages) the author proposes to show how depth psychology can be used to promote spiritual health and foster the religious life. Dr. Goldbrunner, a German and a Roman Catholic priest with a Jungian orientation, opens his discussion with two contradictory statements: "Holiness is health" and "The striving after holiness . . . makes for ill-health." He attempts to synthesize these contradictions by distinguishing between "legitimate maladies" and "illegitimate imperilings" of health, but his arguments on this score are not convincing. Asceticism is represented as a war of the spirit against the body, "a fight against everything that pertains to the senses." This, of course, is a fanatical viewpoint. True asceticism is rather a reasonable control of the sensory appetites, not their annihilation. Brutal and violent physical assaults on the body have been condemned by the church since the 13th century.

Throughout the book one gets the impression that the author's God is far away, "unknown," "awful." He claims that "the nearness of God is fatal to the body," and quotes St. Hildegard, "God rarely dwells in a healthy body." These quotations, baldly stated, overlook the omnipresence of God, and their validity is questionable. The biblical dictum, "No man shall see me and remain alive," is elaborated on in an attempt to prove that "only in death can man be transformed into the likeness of God." This theme is overemphasized to the point of morbidity, and the author's conclusion here is contrary to the book of Genesis, which states that man is *created* in the likeness of God. In many of his references to God the author evidently means the Beatific Vision. He disregards the everyday religious experiences which provide some knowledge of God, however meager and inadequate. It is true that when man becomes greedy for God and tries to comprehend what his intellect cannot understand "nature, which is too weak to hold it, must break."

Some of the objections voiced above might not apply to the original German, entitled *Heiligkeit und Gesundheit*—literally, "Holiness and Health." A translator is often put to it to find a word that will convey an exact meaning from one language to another. Moreover, this book is couched in metaphor, which makes it rather obscure and often tantalizing to the reader. We cannot feel sure of the author's meaning. His use of indefinite, abstract terms carries us into the realm of the mystical.

Nevertheless the book makes a positive contribution. Dr. Goldbrunner points out the need for integration of body and spirit. Man is a body-soul rather than a (dualistic) body and soul. He cannot change himself into a pure angelic spirit. Salvation is achieved by learning to handle the physical body, not by annihilating it. In the pursuit of sanctity, the author stresses the development of individual talents rather than blind imitation of the saints. He emphasizes the need of penance by following the way of the cross, and shows that one can be "wholly worldly and wholly devoted to God." His last chapter is his best —"Man's Love Life and the Virtue of Love."

This reviewer would recommend caution in the use of this book for therapy. Part of it will arouse anxiety and might lead to depression. Parts of it will be misunderstood by the average layman. It will be most helpful to the clergy and religious who "do not believe in" the unconscious, who doubt the efficacy of all forms of psychoanalysis and who are inclined to saddle themselves with a very rigid form of asceticism. And this, after all, is the group for whom the book is intended.

W. EARL BIDDLE.

Ecumenical Sacraments

CHRISTIANITY AND SYMBOLISM. *By F. W. Dillistone. Westminster, $4.50.*

THE author of this eminently readable book is the former professor of theology at the Episcopal Theological School, Cambridge, Mass., who returned to his native England three years ago to become canon and chancellor of Liverpool Cathedral. Shortly after his return he published a remarkably stimulating study, *The Structure of the Divine Society,* in which he sought to reconcile in a richer unity the "covenant" and the "body" conceptions of the church of Christ. The present volume is a successor to that study; its purpose is to explore, in the light of the philosophy and theology of symbolism, the meaning of the church's sacramental ordinances: baptism and the Lord's Supper.

Let me say at once that I believe this is one of the best books of its kind in recent years. The balanced judgment, the generosity and charity which includes many diverse strands in a splendid pattern, the penetration—both spiritual and intellectual —which marks the discussion of symbolic signification, and the deep evangelical fervor of the author, all set it apart as a distinguished piece of work. Any instructed parson can read it; any educated layman can understand its argument. That is high, and deserved, praise.

Dr. Dillistone begins his book with a definition of terms. He shows that "symbol" is a more adequate term than either "sign" or "sacrament" to denote the fact (known in all human experience) that one thing suggests and stands for another, as well as effects results from such signification. He goes on to analyze symbolism in various areas: in nature, in human social organization, in the use of language, and finally in the religious enterprise. This leads him to a discussion of Christian sacraments as special types of the symbolic principle.

His treatment of baptism and the Eucharist is especially valuable, for two reasons. First, Dr. Dillistone makes abundantly clear that every kind of Christian body does in fact employ the symbolic, in one way or another. Second, he shows that the differences in interpretation, so often very wide and irreconcilable in their superficial expression, are (like the "covenant" and "body" ideas of the church) capable of reconciliation in a richer unity—and this not by diminution of claims but by deepening of insight into what the various traditions are in fact trying to say out of the depths of their experience of Christian life in faith through grace in the holy community with its holy symbols.

A single illustration will make this clear. By a careful study of the meaning of "sacrifice" and by an equally discerning consideration of the views of the Eucharist in the Reformed and Catholic communions, the author makes it clear that the real reason that a sacrificial understanding of the Eucharist has been rendered impossible for many Reformed Christians is the "narrow and limited ways" in which the conception of sacrifice has hitherto been understood, on both sides. But a proper grasp of sacrifice in relation to (a) the passion and death of Christ, (b) the church as the community of Christians who are both a covenanted community and the instrumental means for our Lord's continued self-expression, and (c) the historical facts concerning the several meanings of sacrifice both in Scripture and elsewhere, will make it perfectly possible to see in the eucharistic memorial exactly what the Anglican Prayer Book finds, "the continual remembrance of the sacrifice of the death of Christ." This summary, put baldly and in the reviewer's own words, does less than justice to Dr. Dillistone's brilliant analysis and subsequent synthesis; but be assured that he does in fact accomplish the job.

The last chapter of the book is particularly significant. In it the author discusses the enormously difficult problem of the contemporary loss of meaning in traditional symbols. Yet he does not fall into the error of urging that the church give up these ancient and sacred symbolic expressions. Rather, he makes practical as well as theologically relevant suggestions as to ways in which the traditional rites, in all their "power" and with all their appeal to human "depths" (to use Tillichian language), may once more become significant symbols and hence effectual means for incorporating modern-day Christian believers into the life of him who is their Lord and Savior. My only regret is that in this chapter the author did not use the important essay by Dr. Tillich which appeared a year or two ago in the symposium *Religious Symbolism* (edited by F. Ernest Johnson); in that essay he would have found both confirmation of his own position and illumination as to the reasons for that appeal to the "depths" with "power" which the Christian symbols still possess.

This is a splendid book. Best of all, perhaps, it is a remarkable exercise in ecumenical thinking. It does, in one particular area, what Walter Marshall Horton so rightly has demanded and in his latest book has given us in a more panoramic fashion: a theology of the church that will speak to and for, but also from, the *whole* church —the whole church which is "the blessed company of all faithful people," whose renewed unity is the object of the prayer and the labor of every Christian of good will in these troubled days.

W. Norman Pittenger.

Yes and No

Foundation of American Freedom. *By A. Mervyn Davies. Abingdon, $3.50.*

We hear much of "paradox theology." In a sense this is paradox history. Mr. Davies, author of other historical works as well as a staff writer for the *St. Louis Post-Dispatch*, attempts in graphic style to show what to him seems paradoxical: how a free branch (democracy) came out of an authoritarian tree (Calvin). To do this he traces the history of Calvinism from Geneva through Europe and Britain to New England. In all these places Calvinism is found to be directly or indirectly the source of democracy. Various principles of Calvinism contributed to this result: the sovereignty of God, which enabled men not to fear but to resist tyrants; universal sin, which made men recognize the evil of their fellows and therefore insist on the distribution of authority with checks and counterchecks; common grace, or the ability of sinful persons in every realm except the spiritual; the responsibility of every person before God, which put a premium on individual citizenship; and sphere sovereignty, which limited men and institutions in their authority.

Here is the way Davies reasons: First, Calvinism produced these democratic fruits; second, these are good fruits and we must keep them; third, we must reject Calvinism. Only our author does not say in so many words that we must reject Calvinism; he says merely that we must reject sovereign predestination, total depravity, the Synod of Dort, and so on. The real source of Calvinistic power never lay in its doctrines, he maintains.

Now Davies had already indicated that the Calvinistic theology was a seamless garment, made of one piece from beginning to end, and in this connection he quoted the statement of B. B. Warfield that Calvinism is, essentially, consistent Christianity. So Davies is caught in a double dilemma. On the one hand, it is the doctrines of Calvinism (mentioned above) to which he attributes its good democratic fruits; but still he says its power does not lie in its theology. And in the second place, while attributing these fruits to specific doctrines, he flatly rejects the other doctrines of what he himself knows is a system of doctrines, so that his selected doctrines have no meaning apart from the others and could not

YOU'LL HAVE FUN!

WITH THESE "GOOD TIME" BOOKS

Need a new program idea for that next church social? Entertainment for that teen-age party? Fifteen clever books to help you solve all your party problems.

ABINGDON PARTY PARADE
Bernice Hogan. Complete plans for 27 easy-to-give parties for teen-agers. *Indexed.* **$1.95**

THE COKESBURY STUNT BOOK
A. M. Depew. Effective stunts, easy to execute, adaptable to any occasion. *Illustrated.* **$2.95**

THE COKESBURY GAME BOOK
A. M. Depew. 600 games, old and new. For home, church, club, or school. *Illustrated and indexed.* **$1.95**

THE FUN ENCYCLOPEDIA
E. O. Harbin. The standard of its kind. 1,000 pages—2,400 recreation plans. **$3.95**

GAMES OF MANY NATIONS
E. O. Harbin. A world of fun from all the world! All kinds of games for all ages. **$1.95**

THE COKESBURY DINNER AND BANQUET BOOK. Clyde Merrill Maguire. 23 tested, adaptable ideas for "eating meetings." *Illustrated.* **$1.95**

THE COKESBURY PARTY BOOK
A. M. Depew. Complete plans for over 50 parties, for all size groups. *404 pages.* **$1.95**

THE COKESBURY SHOWER BOOK
Katherine Fite and Garland Paine. Invitations, decorations, games for showers. *Illustrated and indexed.* **$1.50**

PHUNOLOGY
E. O. Harbin. A practical guidebook of games and fun. For socials, banquets, etc. **$1.95**

GAY PARTIES FOR ALL OCCASIONS. E. O. Harbin. A circus, rodeo, gipsy picnic—a few of the ideas in this book! *For all ages.* **$2.95**

And Especially For Boys and Girls

GAMES FOR BOYS AND GIRLS
E. O. Harbin. Indoor, outdoor, active, quiet games. Instructions. Paper, **$1.35** Cloth, **$2**

FUN FOR ONE—OR TWO
Bernice Wells Carlson. Nearly 200 ways to amuse one or two children. Paper, **$1.35** Cloth, **$2**

THE JUNIOR PARTY BOOK
Bernice Wells Carlson. Easy instructions for children 7 up to follow. *Illustrated.* **$2**

MAKE IT YOURSELF!
Bernice Wells Carlson. Months of fun for the child who likes to make things. Ages 7 up. Paper, **$1.35** Cloth, **$2**

DO IT YOURSELF!
Bernice Wells Carlson. Tricks, stunts, skits for ages 7 up.
Paper, **$1.35** Cloth, **$2**

at all bookstores

ABINGDON PRESS

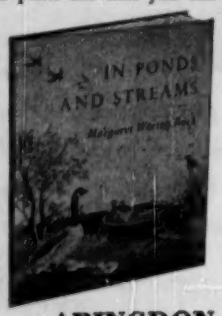
The ideal gift for that special boy or girl

IN PONDS AND STREAMS

Written and illustrated by Margaret Waring Buck

"The generously illustrated pages, with their accurate text descriptions, make up a truly beautiful album."—*Christian Science Monitor*

Here are clear, simple, yet accurate descriptions and pictures of flowers, ferns, insects, fishes, toads, small mammals, and many other forms of animal and plant life that you can expect to find in wet places. All the information has been carefully checked by experts in each field. A delight for that favorite youngster at Christmas!



paper, $1.75

cloth, $3

at all bookstores . . . ABINGDON PRESS

have been maintained without the system.

It all adds up to this: This is a good book while it gathers the golden eggs and a bad book when it then kills the goose that laid them.

JOHN H. GERSTNER.

Old, Old Story

THE OLD STORY OF SALVATION. *By Sophia Lyon Fahs. Beacon, $3.00.*

THE amazing thing about this book is that a "liberal of the liberals" has essayed to write the old, old story of salvation, and has done so with utter fidelity to the biblical account, *sans* deletion, distortion or dilution. In fact, it is the best digging out of the biblical story of redemption and putting it into orderly and intensely interesting prose that this reviewer has seen anywhere.

Mrs. Fahs follows St. Augustine's pattern of the "Seven Great Ages of Time." In spite of what was said above about the lack of "distortion," there are just a few points about which this reviewer would comment.

On page 119 the author states that "sometime in the fourth century after Christ, a committee chose twenty-seven of these [early Christian] documents which they judged to be the best." But did not the "committee" merely focalize, for the most part, what already had been for some time in common use in the believing community as the canon? On the next page Mrs. Fahs attributes the story of salvation only to "those parts of the Bible that are in narrative form, whereas almost half of the Old Testament is sermons, laws, proverbs, hymns, descriptions of ceremonies, and lists of genealogies." But are there not many allusions to the story of salvation in these other portions? Indeed, the story is assumed throughout the stream of biblical materials.

Why does this distinguished worker with children and teachers write of the story of salvation? She tells it in order that we may see it in perspective—almost, indeed, in retrospect. One gets the feeling in her opening and closing comments that the story is now very old-fashioned, that it is outmoded, even though it still must be reckoned with as a part of our socio-religio-historical heritage. In a sense she is posing the same sort of problems that the demythologizing school of biblical scholars raises. Yet instead of analyzing the problems critically with a view to saving the gospel for modern man, like Bultmann, one gets the impression that she regards the story as a survival from the past, a sort of vestige of a less sophisticated day. This means essentially, it would seem, that if and when the story of our salvation has been taken out of the context of emotional commitment or involvement of the believer, one can tell it almost as one might tell the legends of Greek gods, long since dead.

The author appears to suggest that although the story must be taken into account seriously, one should proceed from it *into* a liberated faith. This does not seem to take adequately into account the converting power of the story itself, the reverse process that is happening often in these days of evangelical renaissance, when we observe intellectuals "coming home" to the simple faith that the story of salvation once elicited from a sophisticate like St. Augustine.

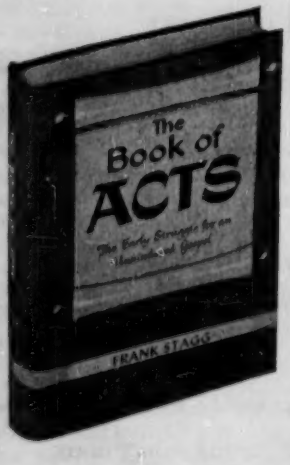
Mrs. Fahs labels the story "the original Christian faith—not, however, what Jesus himself believed, but what the Christian church early came to believe about Jesus." Is it not noteworthy that probably we can never know exactly what Jesus himself believed save in terms of what the early Christians believed about him and chose to put into these ancient records? And what we today do will also have to be in terms of what we believe about him and his role in the drama of salvation.

The concluding chapter is headed, "What Then Shall We Do with This Old Story of Salvation?" In cataloguing the possible answers to that question, Mrs. Fahs very neatly, and in the main accurately, summarizes the various schools of theological approach: (1) the way of complete rejection; (2) the way of evangelistic affirmation; (3) the way of the "social gospel" and of idealism; (4) the way of seeking truths in mythology and legend as well as in history; (5) the way of allegory; (6) the way of learning about man's historical experience. In the sixth the adjective "realistic" is inserted before "way" in her listing—so that we know we

FOR ALL SERIOUS BIBLICAL STUDENTS

THE BOOK OF ACTS

By Frank Stagg



A WELL-DOCUMENTED COMMENTARY of the early struggle recorded in the book of Acts to proclaim the gospel as God's gift to all humanity.

Making a distinctly new contribution, THE BOOK OF ACTS stirs the embers of that fiery spirit which caused the disciples to vault the confines of racial bigotry and carry the burning brand of Christianity to the Gentiles.

Because of his astute thinking, valuable detail, and fresh approach, Professor Stagg will give you a better understanding and a new and deeper appreciation of Acts. $3.50

At your favorite bookstore

BROADMAN PRESS

Books that give the REAL message of Christmas

WHAT IS VITAL IN RELIGION

Harry Emerson Fosdick

21 messages of intense faith that challenge the doubts and confusions of these times . . . by America's foremost spiritual authority. $3.00

ALL OF THE WOMEN OF THE BIBLE

Edith Deen

The first comprehensive book ever written on *all* of the women of the Bible. A fascinating reading and reference book. $4.95

BIBLE PRIMER

Ray Freeman Jenney

The central message, source, authority and "story" of each of the books of the Bible. $2.50

POWER TO MANAGE YOURSELF

Harold B. Walker

Friendly, realistic aid to attaining the long-term satisfaction of disciplined, creative Christian living. $3.00

ON LISTENING TO ANOTHER

Douglas Steere

"A lovely expression of faith beyond dogma, of existence beyond life, and of tolerance at its noblest.—HUGH MCNAIR KAHLER $1.50

JULIANA OF NORWICH

P. Franklin Chambers

A concise biography and collection of the devotional writings of the first English woman of letters. $2.75

DEEP RIVER

Howard Thurman

Reflections on the religious insight of certain Negro spirituals . . . beautifully illustrated, handsome gift format. $2.00

DAILY DISCOVERIES

Robbie Trent

70 daily devotional readings that will charm and inspire readers from 8 to 12. *A Harper Religious Juvenile.* $2.00

REPORT TO THE CREATOR

Jerome Ellison

This spiritual autobiography of a young editor and writer is "a terrific book—a modern St. Augustine's Confessions."—FRANK C. LAUBACH $3.00

DECLARATION OF FREEDOM

Elton Trueblood

"A blueprint for a saner world than the one we now have on our hands."—*Chicago Tribune.* $1.50

MAKING RELIGION REAL

Nels F. S. Ferré

"Vital and important . . . He has succeeded, where many have failed, in making religion concrete and applicable."—*Christian Advocate.* $2.00

INTRODUCTORY PAPERS ON DANTE

Dorothy L. Sayers

"A wealth of information skillfully assembled and lovingly imparted."—*N. Y. Times Book Review.* $4.00

At all bookstores

HARPER & BROTHERS • New York 16, N.Y.

are approaching her preferred answer. That comes in the seventh suggestion: the way of searching for new insights. "A greater story of salvation is in the making. In our age and time, the plot is moving at an accelerated pace."

What lies ahead? Is the final chapter of the story, then, going to be an *eschaton* in the hands of almighty God, as the old, old story has it? Or is the Kingdom yet going to come on earth by a further evolutionary thrust forward, as the new story would seem to have it? Mrs. Fahs' own faith is summarized in her very last word in this book: "Yes, some of us believe a greater story is in the making if we and the generations that follow us have the eyes to see it and the ears to hear it, and the persistence in love that is required to make it."

Those of liberal persuasion will buy this book and cherish it because of the author's clear dissection of the old, old story. Those who find themselves going not beyond the old, old story but back to and into it will buy this book for the author's skillful rendition of the story itself, told as forthrightly and as lucidly as it has ever been put.

KENDIG BRUBAKER CULLY.

Lutheran Approach

ETHICS OF DECISION: AN INTRODUCTION TO CHRISTIAN ETHICS. *By George W. Forell. Muhlenberg, $2.50.*

NOWADAYS the word "decision" in the title of a book on ethics leads one to expect an existentialist reappraisal of Christian ethics. Moreover, in this case the author is a Lutheran, and a Lutheran to whom existentialist notions are even more congenial than they are to his creed. So far as I can discern, however, here "ethics of decision" means no more than "ethics" has always meant, with some preliminary remarks on the unavoidable necessity of choice. One is not urged to "choose choice" and thereby create one's own authentic selfhood. Instead, the case is that one "cannot choose not to choose"; and, among various systems of ethics, "all evidence indicates that modern man will have to choose a faith by which to live. The present chaos seems to be the preparation for this choice." The individual's ethical decision has become particularly important today because "you have only to cross the hall in your apartment house, and the people on the other side may live in an utterly different world."

The search, then, is for "some guiding principle" that will enable a man "to live a *coherent* life" (italics mine). Therefore the author, who is associate professor of religion at the University of Iowa, begins with a survey of the "alternatives" to Christian ethics. He discusses four main types: pre-ethical stages, the stage of immediacy or of routine reactions as in infancy or in purely habitual behavior, and the stage of custom; prudential ethics, where "standards are selected with an eye to the future" (hedonism, whether individualistic or universalistic, and naturalism); aesthetic ethics, which is defined in accordance with Kierkegaard's description of the "aesthetic stage" (yet the two specific types given questionable classification here are the ethics of self-realization and modern existentialist ethics); and idealistic ethics (intuitionism and rationalism).

At this point may be voiced an apprehension concerning the current vogue of laicized theology. No doubt theologians have a responsibility to the layman and the "general reader." But in exercising this function they must be careful to be responsible *to* him *for* their subject, however difficult or complex it may be. The principle may perhaps be laid down that the approach to the subject, while it must be simple and concrete enough for the lay reader, ought to give instruction which will not have to be unlearned later on, though it may be deepened and enlarged.

What disturbs me about Forell's opening survey of philosophical ethical views is that, in spite of all the illuminating suggestions to be found here, the college

Training Mature Men

PERFORMING A UNIQUE SERVICE IN MINISTERIAL PREPARATION

Bangor seeks men with experience in other fields.

Men aged 20-45 find previous training in business, farming, or industry, good background for parish ministry.

Self-support possible through student pastorates, financial aid, part time work. Low cost housing available.

Varied Curriculum provides high school graduates with two years of liberal arts and three years of theological study. College men given advanced standing toward B.D. degree.

Write for Catalogue to

D. W. FENNER, VICE PRESIDENT
BANGOR THEOLOGICAL SEMINARY
BANGOR, MAINE

Founded 1814 • Interdenominational • V. A. Approved
Charter Associate, American Association of Theological Schools

HARTFORD

Founded 1834
Interdenominational

Four Graduate Schools preparing for

The Ministry
Religious Education
Missions
Social Work

For Information write:
President
Russell Henry Stafford

The Hartford Seminary Foundation
Hartford 5, Conn.

OBERLIN
GRADUATE SCHOOL OF THEOLOGY
Founded 1835
Interdenominational
Ecumenical in faculty and student body
Open to men and women

- Provides thorough preparation for:
- Ministers in city and rural churches
- Missionaries at home and abroad
- Directors of religious education
- Church social workers
- Courses leading to the degrees of B.D., S.T.M., M.A., M.R.E.
- Ample opportunities to serve in churches while attending school
- Dormitories for men and women
- Apartments for married students

Leonard A. Stidley, Dean
Graduate School of Theology
Oberlin, Ohio

student may soon come to far more adequate understanding of these positions. For example, he will learn that the ethics of self-realization is no ethics of aesthetic immediacy, but the main contribution of idealistic ethics (and in a more penetrating fashion, of existentialism) in the modern period. And he may find that "Anglo-Saxon naturalism" in being more "circumspect" than some other such views has not always been more "dishonest"; that more is to be said for naturalism than is allowed here; that there has been more than a "tinge" of naturalism in Christian ethics, and that the tinge has not been what Forell describes. Besides, the Christian ethic is set in the context of these alternatives without undertaking to give sufficient grounds for the choice against them, except a down-grading in the foreshortened description of them.

The reverse may be said of the rest of the book, which provides a lucid introduction to Christian ethics. The chapter "The Religious Search for Value" deals, indeed, with matters sufficiently general to have been the opening gambit. Here are distinguished the religious approaches which find meaning in discipline of the will (legalism), exercises of the soul (mysticism) or the use of rational powers and insight. In contrast to these approaches, which are all grouped together as *"man's* search," an overly simple transition is made to Christian ethics by saying that the former speak of man's religious situation "before," the latter "after," he has "jumped" into the arms of God's initiatory action.

Yet the next two chapters provide an adequate introduction to the themes taken up for discussion. "The Life of Man and the Judgment of God" describes the unique creation in man and the sin of man. The *humanum,* or what makes man man, is the ability to hear God and to answer him, so that, unlike members of other species, the human person never leaves God's workshop. Sin, a pattern of revolt, means pride (psychologically) and unbelief (theologically). "The Life of Man and the Law of God" gives an account of the "divine natural law." Here the Lutheran analysis is uppermost, in the author's estimate that the law has the "entirely negative" function of disclosing, in a mirror, man in revolt; although the statement that the law is "a device of [God's] patience" might have been given more remedial, dynamic and positive meaning. The general reader gaining here his first introduction may disagree now or later, and he should certainly come into a knowledge of more refinements and other statements of these themes; but he will not, in the same sense as before, come to know better.

The final part of the volume, "The Life of Man Under the Gospel," consists (as does Luther's *Treatise on Good Works*) of commentary on the Ten Commandments which through faith "are changed from accusing law to a description of the possibilities of the Christian life." They contain, as in Luther's treatise, the whole ethics of the gospel. In the First Command-

Disciplines of the High Calling

By Perry Epler Gresham. Here is wise counsel for seminary students and ministers. The author bases his philosophy on the belief that psychology, philosophy, art, sociology and history are fields that can be applied to the clergy. He goes on to discuss personal study, church administration, attitudes, sermon construction and content, voice and mannerisms, evangelistic work, etc. **$2.50**

The Biblical Doctrine of the Church

By William Robinson. A scholarly book worthy of careful study by all Protestants. Dr. Robinson recognizes that progress toward ecumenicity depends largely upon reaching a common ground concerning the ministry and sacraments. His thesis is that there must be agreement on what the "church" is before that ground can be reached. Here is a clear picture of what today's church should be. **$3.00**

Perplexing Problems of Religion

By Arthur W. Munk. Here are some satisfying discussions on the deep questions of faith to which reasonable answers must be found for meaningful and creative living. College students, teachers, pastors and individuals facing confusion will find the discussions challenging: What is the meaning and purpose of life? How can we tell right from wrong? How shall we think of the Bible? **$2.75**

Making the Adult Class Vital

By Richard E. Lentz. Here is a practical new study of the needs and program of the adult class—for general reading, to be used as a basis for informal study, and for beginning leadership training. It discusses relationships between adult groups and the church . . . the seven contributions of an adult class to its members . . . qualified leaders . . . requirements of study materials . . . etc. **$1.00**

What Are You Worth?

By G. Curtis Jones. A book that fills a real need in these days of great talents, little time and inflated values! It brings stewardship from the abstract into concrete situations we all know through the use of stories, conversations and live illustrations. Explains why we are worth no more than our sense of service, influence for good and the weight of our souls when measured by God. Plastic cover. **$1.25**

THE BETHANY PRESS
St. Louis 3, Mo.

A Journey Behind the Headlines Which Lays Bare the Tragic Problems in the Holy Land!

OLIVE TREES IN STORM

By **MORRIS S. LAZARON**, author of "Palestine and Jewish Nationalism" etc. Rabbi Lazaron, with objective detachment and spiritual discernment, discusses the central problem of ZION—IDEAL or STATE?, and courageously proposes some stepping-stones to peace in Palestine. **$2.75**

AMERICAN FRIENDS of the MIDDLE EAST, Inc.
47 East 67th Street
New York 21, N. Y.

EVERYTHING
Your Sunday School Needs
IS IN THE NEW
SCRIPTURE PRESS
General Catalog for 1956
WRITE FOR YOUR FREE COPY . . . today!
Dept. CCC-125
SCRIPTURE PRESS
434 S. Wabash Chicago 5, Ill.

Already over 3,000 LIBRARIES, BOOKSTORES, PASTORS, and STUDENTS,
in the USA have found James Thin's Mail Order Service the best source of theological books. May we send you a copy of our
NEW THEOLOGY CATALOGUE, FREE OF CHARGE?
JAMES THIN Publisher and Bookseller to the University
53-9 South Bridge, Edinburgh, Scotland

ment, as Luther wrote, "is prescribed our hearts' attitude toward God in thoughts, in the second, that of our mouth in words, in this third is prescribed our attitude toward God in works"; while the remainder of the commandments describe what the love of God means in reference to other men when grasped in faith. What is here said and said well, if expanded, say, to the extent made possible by eliminating most of the first 46 pages, would be the substance of a really helpful introduction to Christian ethics. Only four pages, for example, are given to an exposition of the Sixth Commandment. However, let me confess that I suffer from the delusion that a lay reader of not too extraordinary intelligence can make a better beginning toward an understanding of the structure of the Christian life by reading Forell's earlier study of Luther's social ethics, *Faith Active in Love*, than by this, which attempts less.

PAUL RAMSEY.

Views on Marriage

MARRIAGE, A MEDICAL AND SACRAMENTAL STUDY. *By Alan Keenan, O.F.M., and John Ryan, M.D. Sheed & Ward, $4.50.*

A GUIDE TO A GOOD MARRIAGE. *By Richard M. Steiner. Beacon, $2.50.*

PROBLEMS OF MARRIAGE AND DIVORCE. *By Geoffrey Francis Fisher. Morehouse-Gorham, 45 cents (paper).*

CHRISTIAN MARRIAGE. *By Floyd Van Keuren. Morehouse-Gorham, $1.75 (paper).*

MANY centuries ago Homer wrote in the *Odyssey*, "There is nothing mightier and nobler than when man and wife are of one heart and mind in a home." In spite of all their differences on issues ecclesiastical and theological all the authors listed above—Episcopalian, Roman Catholic, and Unitarian—are in agreement on the fundamental importance of the home and the family. To be married and rear a family is to be enrolled in a continuing course in the graduate school of life. Socrates is quoted as saying: "Marry by all means. If you get a good wife you will become very happy; if you get a bad one you will become a philosopher—and that is good for any man." The one certain thing about marriage is that it never leaves the person the same as in the *status quo ante*.

While titles and intent may be similar, the contents of these books provide fascinating contrasts. Fr. Keenan and Dr. Ryan, both evidently English, have collaborated in preparing a carefully written document describing the Roman Catholic position on practically every facet of marital life, with special reference to sex conduct. After chapters on the medical, moral and legal concepts of marriage, the medical picture of marriage is introduced with the usual diagrams and descriptions of the reproductive system. Most of this section is an explication and doctrinal validation of the church's position concerning various aspects of sex behavior in and out of wedlock.

The longest chapter in the book by far is "Family Limitation." The Catholic physician can neither advise nor condone the use of contraceptives. As for other methods, "Catholics believe that coitus interruptus, contraception, direct sterilization, abortion, and infanticide are intrinsically wrong in themselves and may never be employed, no matter how good the reasons . . ." That leaves abstinence, which is permissible if both agree to it; coitus reservatus, which is not recommended for medical reasons; and the use of the "safe period," which the doctor admits is not so safe. If, however, they keep careful records "over 80 per cent of women can use it with good result"(!). This is described as "the only form of family limitation that is natural." (The word "natural" intrigues me.) As one woman has remarked, using the "safe period" is a "carefully planned way of avoiding what the priest says should not be avoided." And it may not be successful.

Another topic touched on in different parts of the book, one on which many Protestants are curious, is: If the birth of the child will result in the death of the mother, then what? After pages of moral argument the writers state: "It is here that the Church appears merciless, but she is not. It is her logic which is merciless. . . . The mother's duty to the unborn child is as great as her duty to herself; and the duty does not cease because the fulfillment of that duty kills her . . ."

Section III is a priestly disquisition on the sacramental aspects of marriage. Based on the doctrinal premises of the Roman Catholic Church and a literal interpretation of the creation story, this section describes the mysteries of the relationship between God and his "adopted" children. Adam was created and then Eve, that they might live together in God's grace. But marriage was a contract until it was raised to the dignity of a sacrament by Christ on Calvary. It was then that the church became the Bride of Christ and thereby became the mother of all who live by grace. So marriage is both mystery and sacrament. Advent has its parallel in every pregnancy and Bethlehem in every birth. The concluding section discusses methods of giving instruction before marriage.

If the above comments seem to lay heavy emphasis on the sex side of marriage, it is because that is the major concern of the book. The medical descriptions and issues are honestly and plainly dealt with. The moral aspects are stated with equal explicitness. I know of no clearer statement of the Roman Catholic view on these important matters—but that does not mean that Protestants will accept its legalistic argument or reach its conclusions.

Different indeed is the book by Dr. Steiner, minister of the First Unitarian Church, Portland, Ore. He is a religious counselor who makes little use of religious sanctions and does not fortify his recommendations with biblical text or doctrinal argument. His concern is with the innumerable areas of family life in which

Margaret T. Applegarth*

HAS EXCEEDED EVEN HERSELF IN HER NEWEST BOOK

Moment By Moment

Here's what only a few have said:

■ "If you want to have 236 full pages, 34 story chapters, which startle you into independent thinking, which tease and prod and sometimes shock you into new lines of thought; if you want to learn how to find sermons in stones and books in the running brooks, here is a rare collection of tales, and original, provocative inferences from them."—*National Council Outlook*

■ "Beautifully written, they are devotional in the creative sense and will be prized either for personal reading or as a source for leaders of worship and study groups."—*World Call*

■ "If one is searching for homiletic illustrations that are new, bright and pertinent, here is his meat. If one seeks fresh ways of presenting spiritual truths without heavy moralizing, they will be found in this book. If one would simply like to read story-meditations that really inspire and at the same time move the reader with their warm humanness, and delight with rich humor, Margaret Applegarth's volume is the answer."—*The Churchman*

• Recipient of the 1955 "Upper Room" Citation — first woman to be so honored.

• Has probably addressed more Protestant Church women than any other living American woman.

• Popular with men (including preachers), too.

• Author of the widely-used and unique MEN AS TREES WALKING, RIGHT HERE, RIGHT NOW and many other popular books.

■ "For a book of meditations kept handy on a reading table, this volume can hardly be surpassed."—*Augsburg Book Letter*

■ "A heap of good things — unusual quotations, sparkling anecdotes, little known facts, repeatable stories, gems of verse and original ideas."—DONALD F. ACKLAND, *Southern Baptist S.S. Board*

■ "In my 38 years in the ministry I have never gotten a book so crammed with fresh, inspiring illustrations and challenging quotations . . . a great source of inspiration to me."—*A Fremont (Neb.) minister*

A worthy New Year's resolution would be to give a copy of MOMENT BY MOMENT to your special friends for their inspiration and enjoyment during every moment of 1956!

$2.75 at your bookseller

HARPER & BROTHERS • NEW YORK 16 • N.Y.

NEW BROADMAN BOOKS

RIGHT OR WRONG?

T. B. MASTON

A new book for young people and counselors that presents with refreshing scrutiny a look at the ethical problems of youth. RIGHT OR WRONG? will be helpful to parents, teachers, and leaders whose job it is to counsel young people. $2.00

GOD BEING MY HELPER

RALPH A. HERRING

This book will give you a clear explanation of the Holy Spirit's place in your life, and will lead you into a growing knowledge of the divine Helper. An inspiring book presenting the potential power of a Christian life—based on empirical observation and biblical interpretation. $2.00

ALTAR FIRES FOR FAMILY WORSHIP

Compiled by JOE W. BURTON

Here is a much-needed guide for daily family worship containing 366 short selections—each reading consisting of a brief Bible text, an additional suggested Bible passage for reading, a short life-centered thought, and a prayer suggestion. $2.50

BROADMAN PRESS ALL NOW AVAILABLE AT YOUR FAVORITE BOOKSTORE

B P

"Today's Great Issues and the Bible Answers"

In this new Bible feature, editors of THE CHRISTIAN SCIENCE MONITOR will present today's most urgent and impelling issues. They will state the nature of today's great problems in human affairs. They will then present penetrating and carcful compilation of Scriptural references bearing upon these problems.

There will be no interpretation. Each reader may make his own practical application of Bible quotations dealing with today's great issues.

BEGINS JANUARY 3
every Tuesday for 15 weeks

A practical holiday gift for friends and neighbors.

HOLIDAY OFFER — 3 months $4

The Christian Science Monitor
One Norway Street, Boston 15, Mass.

Enclosed find $4. Please send a 3-month holiday subscription to —

NAME_____

ADDRESS_____

CITY_____ **ZONE**____ **STATE**_____

THE CHRISTIAN SCIENCE MONITOR
AN INTERNATIONAL DAILY NEWSPAPER

(6 months—$2, 1 year—$8) **Special Ministers' rate, 1 year $3** **CC-1**

conflict or understanding can develop—finance, the coming of children, relationships with in-laws, revision or acceptance of old habit patterns. With sensitive perception and an occasional touch of humor this minister-counselor presents a seemingly unending stream of illustrations drawn from the "cases" he has handled. "Mrs. Larson came to see me . . .", "Mr. Palmer confided . . .", "Mrs. Walker came . . .", "Mr. Robertson came . . ." In fact, if there were fewer snatches of evidence and more integration and interpretation the book would be more useful. There are too many little jewels and not enough matrix. It might be said that this book lacks what the Keenan and Ryan book has too much of.

Archbishop Fisher's address on marriage and divorce throws considerable light on the recent struggles of Princess Margaret, torn, as the press patly informs us, "between love and duty." In this pamphlet Dr. Fisher states simply and effectively the longtime position of the Church of England. It is more precise and more logically tenable than is that of either the Roman Catholic Church or the average American Protestant denomination. Unlike the Roman church, it recognizes that a valid marriage can take place outside the church, and therefore eschews the Roman practice of declaring an earlier marriage, contracted outside the church, annulled as a first step toward the marriage of persons one or both of whom have been divorced by civil action from a former partner.

The church, says the Archbishop of Canterbury, will not marry a person who has been divorced (for whatever cause) and whose partner is still living. However, unlike the Roman Catholic Church, it does not exclude from communion persons who have been remarried by civil authorities or ministers of other denominations. Pastoral discretion will determine the matter of admission to communion. So the Church of England's position is at once more adamant and more forgiving than Rome's. Its witness to the sanctity and the lifelong character of Christian marriage is surely more effective than that of countless pastors who, left to interpret as best they can the often equivocal rule of their denomination, marry divorced persons without a qualm and continue to have them repeat "till death us do part" and to enjoin, "Those whom God hath joined together, let no man put asunder," as though it had little relevancy to the ceremony at hand.

Van Keuren, also an Episcopalian, has revised his widely used handbook for young people who are planning marriage. It is addressed directly to them and is written in a warm, kindly, pastoral spirit. Quoting an old Swiss guide, "The more we have in our heads, the less we need in our knapsacks," the author properly observes that our attitudes are much more important than our possessions. Yet in subtitle and elsewhere he refers to the importance of happiness in marriage. Steiner observes that we should aim toward a "good marriage." He holds that happiness

should not be a goal in itself and that every marriage will have some shadows of unhappiness to cope with.

Van Keuren's book is shorter, simpler and more direct than Steiner's and somewhat less wooden than the first edition. Beginning with a stiff little chapter addressed to each of the partners-to-be, Van Keuren asks a series of questions to help each gain insight into his own attitudes and fitness for marriage. The chapters with detailed guidance concerning the engagement and the marriage will be concretely helpful. The honeymoon, partnership in home-building, sharing of sex, facing of troubles as they arise, are wisely, sympathetically and briefly considered. This is one of the better books which pastors can hand to young people who come asking about marriage.

MURRAY H. LEIFFER.

Healthy Hutterites

CULTURE AND MENTAL DISORDERS. *By Joseph W. Eaton and Robert J. Weil. Free Press, $4.00.*

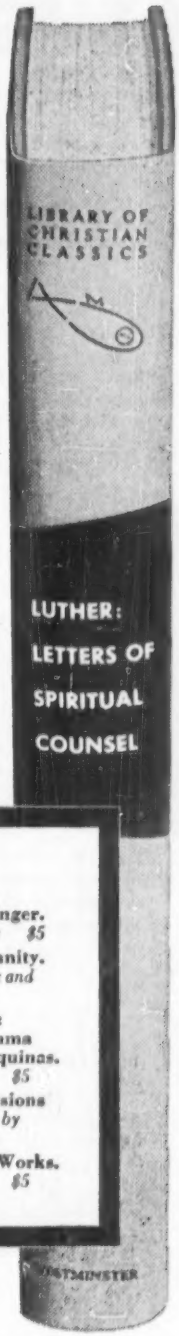
THE PART played by social and cultural factors in the etiology of mental disease has long been acknowledged in theory, but in practice these factors have been last to be focused on by psychiatrists, psychologists, pastors, social workers and others clinically concerned. In this study of sanity and society, a sociologist and a psychiatrist—in an "interdisciplinary" effort of the kind that shows how the man-sciences are coming of age—had as their guinea pigs the Hutterites, a religious sect of 8,500 population in our American and Canadian west. They freely submitted themselves to investigation, for truth's sake, and the finding was: a markedly low rate of mental illness.

The authors were trying to discover, in a way approved by the sciences of social research, whether there is any difference in the rate of mental disorders in a simple compact culture-group as compared to the rate in an extensive and diverse population. The Hutterites are an Anabaptist people with an economically communal tradition over 400 years old. They are not completely unaffected by American ways, but new machines and "gimmicks" are absorbed slowly and on the simplest scale. For comparative purposes the investigators turned to nine other culture-groups for whom similar data were available, but allowance for sex and age differences suggests that they might just as well have used the data for the U.S. as a whole. Their "tentative" conclusion is that there is less mental disorder among the Hutterites, possibly because their society is small, agrarian, noncompetitive and with a high level of economic security "from the womb to the tomb."

However, the work of Eaton and Weil does not support a purely "social-environmental" theory of mental disease. Even the Hutterites have their mental breakdowns, showing that everywhere and always

An important new volume in

The Library of Christian Classics



VOLUME XVIII

LUTHER: LETTERS OF SPIRITUAL COUNSEL

Edited by THEODORE G. TAPPERT. Spans the whole life of the Reformer, and takes him out of his academic chair to reveal intimate aspects of his reactions to the varied streams of contemporaneous life. *$5.00*

PREVIOUSLY PUBLISHED

Vol. I. **Early Christian Fathers.** *Ed. by Cyril C. Richardson. $5*

Vol. II. **Alexandrian Christianity.** *Edited by Henry Chadwick and J. E. L. Oulton. $5*

Vol. III. **Christology of the Later Fathers.** *Edited by Edward Rochie Hardy. $5*

Vol. VI. **Augustine: Earlier Writings.** *Edited by J. H. S. Burleigh. $5*

Vol. VII. **Augustine: Confessions and Enchiridion.** *Edited by Albert C. Outler. $5*

Vol. VIII. **Augustine: Later Works.** *Edited by John Burnaby. $5*

Vol. XI. **Nature and Grace: Selections from the Summa Theologica of Thomas Aquinas.** *Ed. by A. M. Fairweather. $5*

Vol. XIV. **Advocates of Reform from Wyclif to Erasmus.** *Edited by Matthew Spinka. $5*

Vol. XXII. **Calvin: Theological Treatises.** *Edited by J. K. S. Reid. $5*

Vol. XXIV. **Zwingli and Bullinger.** *Edited by G. W. Bromiley $5*

At all bookstores,
THE WESTMINSTER PRESS
Philadelphia 7

Not only the facts, but what the facts mean. Week after week in The Christian Century. For an Acquaintance Subscription (13 weeks for $1) fill in the coupon, attach $1, and mail.

Name.....

Street.....

City.....( ), State.....

ZONE

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

we have to contend with organic, genetic and constitutional causes. Furthermore, the rate of manic-depressive psychosis (although without a single case which included a manic phase) was the highest among the Hutterites, whereas schizophrenia is the highest in more competitive and insecure cultures. This difference may well be due to the high sense of social order in the Hutterite culture. "People had interpersonal problems rather than antisocial manifestations." All American society might ponder the fact that mentally ill people among the Hutterites are treated sympathetically within the normal community, not rejected or isolated, suggesting that some of the severe disturbances in psychoses are a result of their isolated treatment and not constituent in the illness itself.

For readers who want to be loyal to the "empirical" approach, yet love drama and colorful material, Eaton and Weil have the answer. The Free Press is doing a great service for serious and adventurous people.

JOSEPH FLETCHER.

For Devotions

Walks of Jesus

Meditations by B. Lewis. These vibrant messages show how we may learn to "walk, even as He walked." With a fresh approach to the resources of Christ for our daily living, this book will contribute to experiences of worship in a variety of uses. $1.50

Two Sons

Six compelling sermons by William M. Elliott, Jr. Verbal paintings of the parable of the Prodigal Son, presenting vividly the characters of the father and his two sons, and drawing pointed parallels for church people of today. $1.50

Moments of Eternity

Heartfelt poems by Betty W. Stoffel. A noted Scottish author and theologian, James S. Stewart, says: "Simple and yet strangely haunting, these poems evoke deep thoughts about the meaning of life and the ways of God." $1.25

We Met Jesus

Unusual monologues by Ray L. St. Clair. Sixteen persons who met Christ tell of the tremendous influence He had on their lives. True to the spirit of the Scriptures, these monologues provide ideas for sermons, worship services, and other occasions. $2.75

Prayers for All Occasions

Stuart R. Oglesby has written this book of prayers for practically any service or season: general needs, Easter, Mother's Day, Christmas, other special occasions and needs, prayers for children, and graces. $1.25

at your bookstore

JOHN KNOX PRESS

Richmond 9, Virginia

The Lady Julian

JULIANA OF NORWICH. *By P. Franklin Chambers. Harper, $2.75.*

"THERE is a valid mysticism, of the essentially Christian type, which recognizes that it is not the mind alone, but the whole nature of man which is the organ of Truth and Reality." Statements such as these, provocative and moving, pepper P. Franklin Chambers' excellent "introductory appreciation" of his anthologized selections from Juliana of Norwich's *Sixteen Revelations of Divine Love*. His interpretation of the true mystic is counter to much present thought, but one cannot help wonder if he has not instinctively come closer to the essential core of mysticism than most other, more orthodox writers.

For this book is more than just an introduction to the life and writings of Juliana of Norwich (or Dame, Mother, and the Lady Julian, as she is also known). It is a short but penetrating excursion into the mystical psyche as Juliana personified it. It is a clarification of some of the religious mystery that dwells in all of us.

To turn more concretely to Chambers' specific subject. Juliana, who was born about 1342 in East Anglia, was one of the most interesting of the mystics who flourished during the late medieval period. These were times when history was girding itself for the revolution that was soon to shake the church "as men shake a cloth in the wind." But they were also the times that produced Joan of Arc and Catherine of Siena, the practical mystics, and Margery Kempe, the fanatic, and gentle Walter Hilton of Thurgaton, and the unknown author of *Theologia Germanica*.

These were the times when religion was a way of life for the "blessed common," when the notion of an impassable gulf between the human and the divine had not yet upset man's religious calm. "The medieval Church was not afraid of the wedding of the material and the spiritual, the soul and the senses, in a holy alliance to the glory of God and the inspiration of man." All that is changed now, and it is little wonder that many of the mystics of the period have long been little read. Their message is couched in terms we find difficult to grasp.

At least it was so for many centuries. Gradually, a revival of interest in writers like Juliana of Norwich is making itself felt. Williston Walker in his now standard *History of the Christian Church*, published a generation ago, makes no mention of her. The more recent *History of Christianity* by Prof. Latourette includes her—in a scant five or six lines, to be sure, but the trend is there. Books like Mr. Chambers' make their appearance. Grace Warrack's edition of Juliana's *Revelations* shows an upsurge of sales.

What is the explanation for this recrudescence of interest in a 14th century writer like Juliana? Many have been offered, but none strikes this reviewer with the force of George Tyrrel's: "Mother Julian's book could hardly have been in any sense 'popular' until these days of ours, in which the particular disease of mind to which it ministers has become epidemic."

Now the question arises, what is this "particular disease of mind" with which we are plagued? Diagnosis is simple: we have lost our love of God. The cure is more complicated.

And here is where Juliana enters the picture for us. She understood the love of God and, in the direct tradition of Augustine and Dante and even Aquinas, she passes her love on to us. "Truth seeth God, and Wisdom beholdeth God, and of these two cometh the third, and that is a holy marvelling delight in God, which is Love." Truth and Wisdom are two of our current passions. To insist that we must see and know a thing before we can love it may be dangerous theologically, but, as Chambers points out, "it was a fundamental medieval philosophy." It is also fundamental to our age. So Juliana appeals to us through our questing for love.

Yet we must not think of her as a Pollyanna. Her great motto, "All shall be well," is coexistent with a thorough knowledge of sin and its destructive power. She preferred to leave the solution of the many problems sin raises in our lives to the all-inclusive grace of God, and so perhaps fell into some of the dangers of monism. But for the most part she follows St. Paul in his mock question, "Shall we sin that grace may abound?" with the confident answer, "Beware of this stirring, for verily if it comes it is untrue and of the enemy."

Chambers has done a fine job in bringing this sensitive and pertinent figure to our attention once more. His selections from her writings are arranged with intelligence and care. His working of the 14th century texts into modern English is smooth and logical. (One might wish, however, that he had used a bit more literary restraint in his interpretative comments. There are occasional "purple patches" which disturb an otherwise smooth flow of prose.) His "Introduction" is perceptive both in terms of the Lady Julian and in terms of our own needs. He places constructive mysticism as a living force in our lives.

Juliana of Norwich deserves a far wider reading than, unfortunately for us and our times, it is likely to get.

ROBERT H. GLAUBER.

NEWS of the CHRISTIAN WORLD

All Nations Wins Welfare Award

Methodist Institution in Los Angeles' Skid Row Area Is Cited by N.C.C. for Community Service

LOS ANGELES, Nov. 21.—The Church of All Nations and the All Nations Foundation in Los Angeles' east side skid-row district was awarded the citation for "outstanding achievement in developing a social welfare program in the community" at the First National Conference on the Churches and Social Welfare held in Cleveland early in November. For three decades this Methodist institution has carried on as the trusted friend of the families, children and young people in a neighborhood characterized by adult disintegration. Since its founding juvenile delinquency has been cut a record 83 per cent in an area that has the lowest educational and median income levels in Los Angeles county. It has offered many needed services—youth clubs, a strong camping program, a clinic served by a staff of 26, arts and crafts, sewing and cooking classes, a play center for preschool children, clubs and discussion groups for parents. Through the years the institution has had the benefit of distinguished leadership. It was founded under the direction of G. Bromley Oxnam, now a bishop. Robert A. McKibben, now director of city work for the Methodist Board of National Missions, was executive director for 25 years; John L. Mixon, the present director, came here from a professorship at McCormick Theological Seminary in Chicago.

2,000 Attend Reformation Day Service

More than 2,000 people attended the Reformation Day services sponsored by the church federation of Los Angeles at First Methodist Church. They participated in a unique service of worship and heard an address by Dean Douglas Horton of Harvard University divinity school. It was the largest congregation ever to assemble for a Reformation Day service sponsored by the federation. A hundred ministers took part in the procession. In his address Dr. Horton reminded his listeners that the fathers of the Reformation recognized that religion may take two forms: an attempt on the part of man to force God to do his will, and an attempt by man to respond to the will of God. It was by stressing the second form, said Dr. Horton, that Martin Luther followed in the tradition of St. Paul, a direction that Protestantism has since pursued. He concluded: "If the task of a congregation is, as the Reformers said, to wait upon God in order to understand and then carry out his purposes, it is easy to understand why Protestant churches . . . have been the most useful ally of Western democracy."

Methodists Build Hospital In Arcadia

Months of fund-raising were crowned late in August when Roland Maxwell, president of the Methodist hospital of southern California, turned the first shovelful of dirt at ground-breaking ceremonies for the new Methodist hospital in Arcadia, just east of Los Angeles. The modern-type structure, to cost over $2 million, will have a capacity of 138 beds. It will be the first voluntary nonprofit general hospital in California to offer a neuropsychiatric unit, a facility which will contain 26 beds. The hospital is being erected on land owned by the city of Arcadia, which has leased it to the corporation for 99 years. One-fourth of the directors will be Arcadia residents. Walter R. Hoefflin, Jr., is to be administrator.

Lutherans Unite in Mission Of Evangelism

Pastors of 112 churches participated this month in the first area evangelism mission conducted jointly by the five Lutheran groups represented in southern California. The preaching-teaching-reading program is part of a nationwide endeavor in which many Lutheran bodies are cooperating. In the course of the mission in southern California, more than 10,000 persons were visited in their homes by over 5,000 lay volunteers. Other thousands attended the services held every evening during the week-long mission.

Pilgrim Place Commemorates First Thanksgiving

Indians had a part in the Pilgrim Festival held Nov. 17-19 by residents of Pilgrim Place in Claremont. The annual affair, arranged by the retired men and women who live in the colony, commemorates the original Thanksgiving in Plymouth. It began with a festival and luncheon. In an ambitious pageant, costumed residents, some of them descendants of the first Pilgrims, played the parts of the hosts and Indian guests at that early observance. Proceeds from the bazaar and food sale held during the festival will help support the McCabe rest home, Pilgrim Place's infirmary. This annual event brings people to Claremont from all over the Los Angeles area. [For more about Pilgrim Place, see p. 1426.—ED.]

And So Forth

Carl William Segerhammer was installed as president of the California conference of the Augustana Lutheran Church at an impressive service Sept. 9 in Angelica Lutheran Church, Los Angeles.

Ray Holder has left the rectorship of St. John's Episcopal Church here to become dean of the Episcopal Theological Seminary at Lexington, Ky.

Superior Judge Georgia P. Bullock, California's first woman jurist, has set next March 1 as the date for her retirement after 43 years in the legal profession. Now 77, Judge Bullock has presided over Los Angeles county's psychopathic, domestic relations and women's courts and the adoption department of the juvenile court.

Raymond Hedberg arrived here in mid-November to become pastor of Angelica Lutheran Church. He comes from New Britain, Conn., where he was pastor of First Lutheran Church and vice-president of the Augustana Lutheran Church's New England conference.

MILDRED W. CRANSTON.

European Church Council Proposed

Brussels Conference Debates Steps to Coordinate Efforts of Bilateral Fraternal Groupings

WEST GERMANY, Nov. 14.—That present-day needs in evangelism and Christian witness compel all European churches to face their responsibilities together was the conclusion of the 40 leading European churchmen who met at Brussels late in September to lay plans for closer cooperation among their respective communions. [See The Christian Century for Nov. 30, p. 1408.] The leaders had come together at the invitation of the Netherlands-West German Fraternal Council. Besides representatives of the host council, delegates were at hand from the Belgian Federation of Protestant Churches, the Franco-German Fraternal Council and various churches in other European lands.

Background of the Conference

The idea of teamwork among all European Protestant churches was first considered seriously at the European Christian Laymen's Conference at Bad Boll, Germany, in the summer of 1951, but no practical results came from the discussion. Since World War II a number of interchurch fraternal councils have come into being, mainly on a bilateral basis: Franco-German, Netherlands-West German, British-German, Scandinavian-German and (this year) Czechoslovakian-German. At the moment European Protestant cooperation can be pictured as a wheel, its spokes radiating out from Germany as a hub. Why, it has been asked, should this be so, when there could be one continuous channel of cooperation: British-Czechoslovakian - French - German-Netherlands-Scandinavian, plus other possible participation?

In addition to the bilateral fraternal conferences, a number of European study groups have grown up in connection with the World Council and Ecumenical Institute programs in Switzerland. For instance, an organization of journalists has been formed for exchange of Protestant information, as well as a study group concerned with "Christian responsibility for international issues." All these groups, however, deal with specific areas. Thus the group on "Christian responsibility" has confined itself mainly to discussion of the purely political aspects of western Europe's integration. As its discussions proceeded, it became obvious that they were bound to remain on dead center because of the completely opposite points of view expressed on such subjects as German reunification. The future of this group therefore is problematical.

Time to Link Up?

Taking all these existing interchurch efforts into consideration, the Netherlands-West German Fraternal Council at its meeting last January asked whether the time had not come to try to link all the separate efforts into one chain of European Protestant cooperation. The two chairmen of that council (Egbert Emmen, Carnel-

MINISTER,

Presbyterian seeks relocation in suburban or city environment or as college or school chaplain; Ph.D. 5 years experience. References available. Address: Box 4431, c/o Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

Available: as minister of spiritual resources for church or synod to create prayer and research groups studying Bible, spiritual classics, mental prayer. Liberal with nationwide experience. Midwest or West Coast. Box 1701, c/o Christian Century, 407 S. Dearborn Street, Chicago 5, Ill.

gielaan 9, The Hague, Netherlands; and D. Ernest Wilm, Bethel/Bielefeld, Germany) were empowered to make arrangements for the September conference.

The Brussels conference did not deem it advisable at this stage to propose for Europe an organization such as the United States now has in the National Council of Churches. It felt that the actual formation of any sort of council is a question for the churches to decide, and that it could do no more than act as a stimulus, leaving the problem of constituting a European council to future discussion.

The conferees did, however, list the following as tasks which the churches should undertake immediately: awakening deeper recognition of common responsibility among all European congregations, strengthening existing cooperative schemes and exchange programs, stressing cooperative work at church assemblies and synods, providing for wider exchange of information on the life and work of the different denominations.

The hope was expressed that, in cooperation with the appropriate departments of the World Council of Churches, a conference of all the European churches of the Reformation might be held in the not too distant future. To Dr. Emmen and Dr. Wilm as chairmen was entrusted the responsibility for proceeding with plans outlined here. They were asked to approach representatives of churches not yet contacted with invitations to participate in talks preceding the proposed European conference, and to solicit their advice. They were empowered to approach all existing fraternal councils and thoroughly explore the question of closer cooperation.

Delegates were unanimous in declaring that any European conference or permanent cooperative organization must include the Protestant churches of eastern Europe. They rejected any implication equating "Europe" with "western Europe." They were equally unanimous in holding that the minority churches should also be represented. The question of Orthodox participation was tabled for the time being. Both the Orthodox and Anglican communions offer special problems in interchurch relations which will require careful consideration. But the importance of including them is being kept in mind.

Delegates Widely Representative

Although many leaders in the European churches who would have liked to participate in the Brussels discussions were unable to do so because of previous commitments elsewhere, the roster of delegates was impressive. From the Netherlands there came, besides Dr. Emmen and other pastors, the president of the Dutch Reformed Church, the secretary of the Netherlands Council for Church and School, and the director of the famous Church and World movement. Among delegates from Germany were four church presidents besides Dr. Wilm: Buitkamp, Fokken, Held and Niemöller. From France came a sizable delegation, including General Secretary P. Conord of the Reformed Church and Pastor Greiner of Paris. Belgium was represented by several professors of the new Protestant theological faculty in Brussels, one of whom is president of the Belgian Federation of Protestant Churches. Pastor Schering of Hanover was present as an observer on behalf of Bishop Hanns Lilje of the Evangelical Church in Germany; A. Kingsley Lloyd on behalf of the British Council of Churches' department of interchurch aid.

It was significant that the conference was held in Belgium. The participants could learn about the situation of one of Europe's minority Protestant churches, set down in the land of the first Lutheran martyrs, scene of a counterreformation of frightful cruelty. And the Belgian Protestants were assured that in any move toward united European Protestant endeavor they will have a chance to play a full part.

AN OBSERVER.

North India Church Sends Missionaries to Africa

The United Church of North India has sent its first missionaries to another country. A young Indian family has gone to do missionary work in Kenya, east Africa.

NOW! at manufacturer-to-you **SAVINGS UP TO 30%**

famous **CUTHBERTSON**

QUALITY MADE PARAMENTS

Non-tarnishable GOLD OUTLINE—an exclusive CUTHBERTSON process—enhances the beauty of the silk embroidery on finest quality brocade and faille materials.

with *exclusive* CUTHBERTSON *Non-Tarnishable* GOLD OUTLINE SILK EMBROIDERY

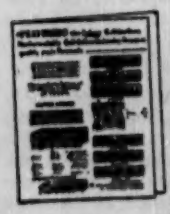
the exclusive CUTHBERTSON Gold Outline Silk Embroidery Service is available to you for the following Paraments:

- ALTAR COVERS
- PULPIT and LECTERN SCARFS
- BIBLE MARKERS
- COMMUNION TABLE RUNNERS

Quality materials and skilled workmanship have always distinguished CUTHBERTSON paraments. Now, these same high quality altar covers and hangings, custom-designed and styled to your own church needs, are available at manufacturer-to-you savings up to 30%. All you need do is send us your altar, communion table, lectern and Bible Marker measurements. Our new full-color catalog illustrates types of brocades, and other materials, plus wide choice of embroidery designs, complete with prices. Fill out coupon below for your FREE copy of this catalog.

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street • Philadelphia 3, Pa.



MAIL THIS COUPON FOR YOUR FREE COPY OF OUR NEW COLOR CATALOG ON EXCLUSIVE CUTHBERTSON GOLD OUTLINED SILK EMBROIDERY PARAMENTS

Gentlemen: (C-1251)
Please send me your FREE full-color catalog on your non-tarnishable Gold Outline Silk Embroidery Service for Church Paraments, with prices.

Name:_____
Address:_____
City:_____
State:_____ Zone_____
Church Name:_____
Denomination:_____

Reveals Federal Aid to Migrants

President's Commission Director Tells Plans to Encourage Joint State and U.S. Endeavors

NEW YORK, Nov. 21.—Here to address 350 church and civic leaders attending a luncheon sponsored by the National Council of Churches' Division of Home Missions, Henry K. Arneson, executive director of Pres. Eisenhower's committee on migratory labor, announced a 14-point program designed to improve the living and working conditions of the nation's 2 million migratory crop pickers and their families. The committee is proposing to state governments for adoption codes to insure safer transportation of migrants from job to job and to provide them with a "good supply of decent housing." Other recommendations of the committee are provision of more opportunities for work both in and out of agriculture, maximum use of local labor to cut down the need for families to migrate, provision for education of children, removal or modification of residence requirements which often cut migrants off from community health and welfare services, and encouragement of the formation of migrant labor committees (of which there are now 10 besides those being set up in Arizona and Texas).

Committee Works Through Other Departments

Arneson pointed out that the committee does not carry on a program of its own, but operates through the various government departments it represents. For instance, recommendations in the field of labor will be carried out in cooperation with the U.S. and state labor departments. Chairman of the committee is the secretary of labor, and its membership includes the secretaries of agriculture, interior, and health, education and welfare and the administrator of the federal housing and home finance agency. "Assuring more stable employment is one of the committee's primary concerns," said Arneson. "Many thousands of migrants average only 100 working days a year and earn only $700 to $800 annually." The committee is now formulating an "annual worker" plan which would schedule work for large groups of migrants. Such a plan has been tried on a pilot basis in the east coast states as migrants move northward from Florida and has proved "highly successful."

Mayor Denies He Considers Justice Delany Disloyal

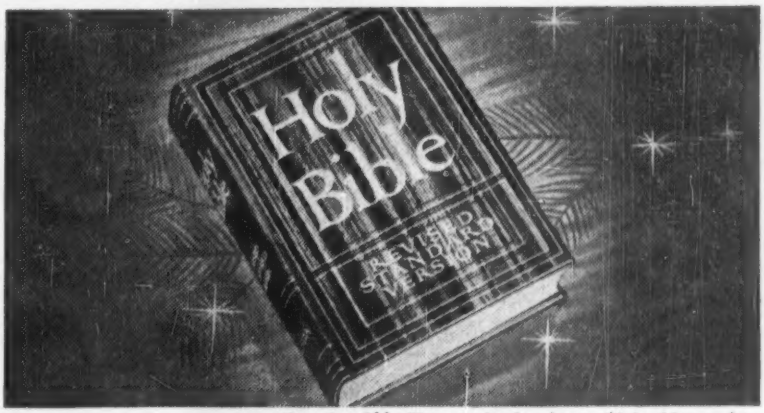
After an interview with leading Protestant clergymen followed by a sharp letter of protest from the Protestant council of the city of New York, Mayor Robert E. Wagner affirmed his confidence in the loyalty of Justice Hubert T. Delany as an American citizen. Earlier, in announcing that he would not reappoint Justice Delany to the court of domestic relations, the mayor had indicated that the reason for his decision was the judge's "leftist views." (See The Christian Century for Oct. 5, p. 1152.) In its letter the Protestant council expressed its confidence in Delany "as a man of religious convictions and one who is basically loyal to the truth and the best interests of our city as he understands them." It pointed out that Delany has been entrusted by St. Martin's Protestant Episcopal Church, of which he is a member, with the highest positions a layman can hold, that he has served in many diocesan posts, and that his leadership has been recognized by the city's entire Protestant community through his services on a number of the council's committees and departments. "His character and loyalty, in our opinion, are above reproach," the signers concluded.

Refrains from Citing Specific Reasons for Nonappointment

In his reply to the council Mayor Wagner still did not reveal his real reasons for

THE CROSS AND THE EAGLE
By Julius Bersil
An intimate and colorful picture of Paul, champion of the Christian faith, and his fight against the Roman frame of mind typified by the Emperor Nero. By the author of The Tentmaker. $3.50
coming . . . R. M. Berry's novel of mixed marriage—
HIGH IS THE WALL
at all bookstores
MUHLENBERG PRESS • Philadelphia

Perfect Gift for This Moment in This World



More than 3½ million people already own this inspiring version

This Christmas you can give those you love a Bible they'll turn to *twice* as often because it's written in the language we use today: *the Revised Standard Version Bible.*

Greatest Bible news in 344 years

In the 344 years since the King James translation, new discoveries of ancient manuscripts have shed added light on the Scriptures. (For example, the Isaiah Scroll—dating from about the time of Christ—was recently found in a cave near the Dead Sea.) Because the RSVB is based on such manuscripts—some more ancient than any previously known—it is, in a sense, our *oldest* Bible . . . and also our most *accurate.*

Easier to understand

Also, hundreds of Biblical words have changed in meaning through the centuries. (Did you know, for example, that centuries ago "by and by" meant *immediately?* That a man's "conversation" meant his *conduct?*) The Revised Standard Version changes these centuries-old expressions into the easy-to-understand language of today. *Yet it preserves all the timeless beauty of the Scriptures.*

A Bible for the family that already has a Bible

Ask your book dealer for the magnificent Revised Standard Version. You'll solve your gift problems in minutes. You'll be long remembered for such a treasured present. *And you can literally change the lives of those you love by bringing them closer to God.*

Illustrated editions from $3.25; family-size maroon buckram (shown above), $6.00. India paper edition (genuine leather binding) $9.00.

At all bookstores

FOR THOSE WHO WISH A FINE LEATHER BINDING . . . Ask to see this genuine leather RSV Bible at your bookstore or denominational house. Feel the fine grain. Read the large, clear type. Note how all pages are beautifully gold-edged. Here is a treasured heirloom to be handed down from generation to generation. A truly magnificent Bible for $10.

THOMAS NELSON & SONS
19 East 47th Street, New York 17, N. Y.

now is the time to order

82nd ANNUAL VOLUME
Tested By Time
Proven By Test

PELOUBET'S SELECT NOTES for 1956
BY
Wilbur M. Smith

$2.75 AT ALL BOOKSTORES

W. A. WILDE COMPANY
Boston 16, Massachusetts

Summer Vacation!
Let your child see Europe.
Minister, accepts qualified boys and girls to join his own family for an educational trip through Europe during June and July.
6 weeks from New York $800.
For details write:
REV. HANNO KLASSEN,
St. Paul's School, Garden City, Long Island, New York

failing to reappoint Justice Delany to the post he has held since he was first named to it by the late Mayor La Guardia. He did, however, say that he acted only after "thorough consideration of every view." "Despite certain misrepresentations and misstatements which have been circulated, I did not at any time state and I do not wish to state that Judge Delany was not a loyal American citizen," he continued. "I am happy that your letter confirms this belief of mine which existed at all times." To succeed Justice Delany in the court, the mayor has appointed Edward A. Dudley, who like his predecessor is a Negro and a Protestant.

And So Forth

Fifty American and Canadian professors of philosophy and theology met Nov. 11 at the Cathedral Church of St. John the Divine to honor the Danish philosopher Soren Kierkegaard on the first centenary of his death. They came from 29 universities, colleges and theological schools and represented 11 religious traditions. Papers were presented for discussion and debate by W. H. Auden, poet and lecturer; Prof. Paul S. Minear of Andover Newton Theological School; and Prof. John Wild of Harvard University divinity school.

The Columbia Broadcasting System celebrated the 25th anniversary of its "Church of the Air" program Oct. 30 by presenting a musical program by Protestant, Roman Catholic and Jewish choirs.

The National Council of Churches' broadcasting and film commission has announced that it will present an hourlong program of jazz music from 11 p.m. to midnight New Year's Eve over C.B.S. Stage manager will be Alvin B. Kershaw, pastor of Holy Trinity Episcopal Church, Oxford, Ohio, who recently won $32,000 on the "$64,000 Question" television program by answering questions on jazz.

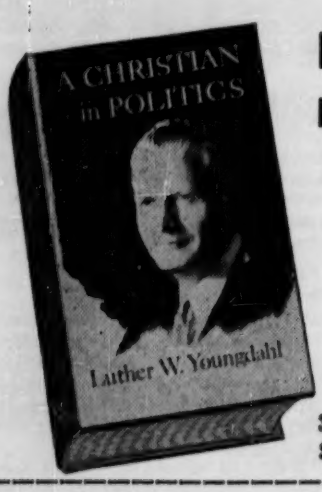
The American Foundation of Religion and Psychiatry has opened new headquarters adjacent to Marble Collegiate Church, of which its founder, Norman Vincent Peale, is pastor. At opening ceremonies Oct. 20, Dr. Raimundo do Ovies, director of religious therapy at the Georgia state rehabilitation center for alcoholics and chaplain of Peachtree psychiatric hospital, Atlanta, called for more psychiatric training for ministers. He said that 75 per cent of disturbed persons seek help from ministers in solving personal problems.

In the last of four addresses he gave at Union Theological Seminary on the relation of Christianity to Western civilization, Arnold J. Toynbee, noted British historian, declared that Christianity must purge itself of its "self-centeredness" and its "accidental Western accessories" if it is not to be rejected in the future. "We treat Christianity as if its virtue were derived not from being Christian, but from being Western," he said.

EVERETT C. PARKER.

Tennessee Baptist Colleges Make Own Decision on Race

After the Tennessee Baptist Student Union proposed that the state Baptist convention authorize the four Baptist-supported colleges in the state to admit students "regardless of race," the convention voted to ask trustees of each institution to decide the matter for themselves.



375 pages
$3.50

Here's the story of the man who PUZZLED and AMAZED POLITICIANS

. . . because he meant what he said and said what he meant . . . because he won elections without losing his reputation for honesty. Here's the story of a young lawyer who believed Christianity and politics could mix . . . and proved it with his meteoric rise to Municipal Judge, District Judge, State Supreme Court Justice, State Governor, and Federal Judge. It is the story of . . .

LUTHER W. YOUNGDAHL
by Robert Esbjornson, Asst. Professor of Christianity, Gustavus Adolphus College.

It tells what he believed in—what he did —what he accomplished—and what his success means to everyone makes an intensely interesting story.

An Outstanding Christmas Gift

ORDER TODAY

T. S. DENISON & CO.
321 Fifth Avenue South Minneapolis 15, Minn.

T. S. Denison & Co., Dept. CC-1
321 Fifth Ave. So., Minneapolis 15, Minn.

Send "A Christian in Politics." I enclose ( ) cash, ( ) check, ( ) money order for $3.50 in full payment. My money back if not completely satisfied after 5-day examination.

Name.....

Address.....

.....

Vatican Creates Dutch Bishoprics

Through Division, Total Is Brought to Seven—Lutherans of World Meet to Discuss Church Music

BEVERWYK, HOLLAND, Nov. 10.—At the end of October two new Roman Catholic bishoprics were added to Holland's existing five by papal decree. One, for the southwestern part of the country formerly under the bishop of Haarlem, will have its seat in Rotterdam. The bishop of Haarlem will now have under his supervision only the province of North Holland, whose most important centers are Amsterdam and Haarlem and the big industrial area around Beverwyk. The other new bishopric, covering the three northern provinces in which the majority of the people are Protestants, will have its seat in Groningen. These provinces were formerly under the archbishop of Utrecht. Last week Bernardus Johannes Alfrink, 55, was elected to the latter see. He will be the 67th bishop of Utrecht since Willibrord, the seventh archbishop since 1853. Before becoming coadjutor when Johannes Cardinal de Jong was taken ill in 1951, Alfrink was a professor of theology at the Roman Catholic University of Nijmegen. Archbishop de Jong died in September. Rotterdam has never before been the seat of a bishopric; Groningen, however, was one until 1594.

Lutherans Attend International Church Music Conference

Around 135 Lutherans from 10 countries attended an international conference on church music in Amsterdam Sept. 23-27. Much discussion centered around the appeal voiced by Prof. Egon Hajek of Vienna for the reintroduction of Bach's music into Lutheran worship. The delegates rejected the appeal, however, preferring a return to an older type of music. Enzio Forsblom of Helsinki gave an address on how Scandinavian Lutheran churches have made use of Gregorian chants with texts in Swedish. In the Sunday morning service the new hymnbook for Netherlands Lutheran churches was officially put into use. Many hymns have been given new translation, and 20 of Martin Luther's hymns appear here for the first time in a Dutch collection. In a sermon on the function of church music, Pres. J. P. van Heest of the Lutheran Synod of the Netherlands declared that a "living church is a singing church." The new hymnbook, he said, reflects the "theological rethinking" which has taken place since World War II. Since every century has its own way of proclaiming the word of God, he added, hymnbooks must be revised regularly.

Prince Bernhard Opens Annual Noon-Hour Worship Series

The series of Wednesday noon worship services for trade and industry which over the past several winters has been held regularly in the cathedral church at Utrecht was opened this year by Prince Bernhard—the first time he had conducted such a service. Choosing to speak on "responsibility," Bernhard defined the term as task, loyalty, code of duty. Collectively, management has responsibility for workers, he said; the representatives at Geneva had a responsibility to find ways for peaceful uses of atomic power; the United States felt a responsibility to help stricken Europe

CONSERVATION

Safeguarding your basic resources

...vital in church school management

Like a forester husbanding natural resources, you as wisely conserve the Kingdom substance when you buy lessons from your official publisher. Any net income on your outlay is loyally reinvested in the furtherance of your total global mission. In the same transaction, you receive superior materials expressly designed for your program. Their use precludes wasteful experiments, shopping, guesswork—permitting you to devote full time to direct, resultful teaching.

YOU NEED YOUR PUBLISHING HOUSE ***YOUR PUBLISHING HOUSE NEEDS YOU***

This message is sponsored by the Protestant Church-owned Publishers Association, 130 S. Juniper St., Phila. 7, Pa.

A beautifully written autobiography—vivid narrative, poetry, humor and Christian insight—from a hospital bed! Courage and faith flow through the ups and downs of improvement and recovery to offer a wealth of encouragement and spiritual guidance in difficulties. An appropriate gift for those hospitalized, shut-in or discouraged.

How Long the Night

by CLARIBEL F. DICK

From the Foreword—"To All Who Know Suffering: This is the true story of a hospital experience as the result of an automobile accident . . . my pen . . . remembered that with warmth and compassion both strangers and friends were tireless in their ministrations. This then is my story, told in the hope that it will comfort and strengthen you, entertain you, and shorten your night." **$2.00**

At Your Bookstore or

J. P. THE JUDSON PRESS • 1703 Chestnut Street Philadelphia 7, Pa.

A CHRISTMAS STORY AND ITS EASTER SEQUEL

by William Allen Knight

This fascinating book tells with glowing vitality and verve a story out of Dr. Knight's personal memories—a story of dramatic developments beginning at a Christmas party in one of America's old time lumberlands and ending years after at Easter time in a garden outside the wall of Jerusalem.

Cloth—Price $1.50

At all book sellers

W. A. Wilde Company Publishers

Boston 16 Massachusetts

"This book restores confidence in the study of humankind."
—*Christian-Evangelist*

GREAT HUMANISTS

by Lynn Harold Hough

Penetrating studies of the lives, works, and influence of Aristotle, Cicero, Erasmus, Irving Babbitt, and Paul Elmer More—outstanding humanists. Here is revealed the close affinity of true humanism and Christianity. $3.50

AT ALL BOOKSTORES

ABINGDON PRESS

PEWS, PULPIT & CHANCEL Furniture

• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

FOLDING CHAIRS • IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

the CHRISTIAN SCHOLAR *for December*

presents

Robert E. Fitch
"Christian Faith and the Inquiring Mind"

John H. Hallowell
"Christian Apologetics and the College Campus"

Clarence P. Shedd
"The Road Ahead for Religion in Higher Education"

Phillips P. Moulton
"What About Objectivity?"

Hans Hofmann
"Theology and Depth Psychology"

Single Copies 75c
1 Year Subscription $3.00
2 Year Subscription $5.00

THE CHRISTIAN SCHOLAR
257 Fourth Ave., Room 96
New York 10, New York

NOW AVAILABLE . . .
The Big Beautiful 25th Anniversary Volume!

Christmas Volume 25

An American Annual of Christmas Literature and Art

Edited by RANDOLPH E. HAUGAN

CHRISTMAS is brim-full of holiday photographs, full color pictures, homey stories and articles, poetry and original music. Something for the whole family! As a special anniversary feature we have reprinted in full page, full color, the four "most-wanted" reproductions in our 25 years of publication . . . *"The Holy Family," "Madonna of the Chair," "The Nativity,"* and *"Adoration of the Magi"* . . . all suitable for framing. A fine gift to give your friends. Order several copies at these low prices! 68 pages—10½ x 13¾ inches.

GIFT EDITION — $1.25.
Library Edition (cloth bound) $2.50

(Please Print)

Send me_____copies of CHRISTMAS @ $1.25;
_____copies @ $2.50

I enclose $_____ to cover their cost.

Name_____

Address_____

At your bookstore or from Dept. CC

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minn.

through Marshall plan aid, and so on. Personally, one has responsibilities not only toward himself but toward others. "Jesus' saying, 'You shall love your neighbor as yourself,' sums up the meaning of the word," said Prince Bernhard. "It is God who calls us to be his fellow laborers. I am his creature, and responsible to him for myself and others." After quoting from the Evanston report on the Christian and his vocation, he concluded: "Let this short time together prompt us to testify to the call of God by our example and our attitude to others once we are back at work."

Old Catholic Bishops Ask New Interest in Priesthood

The bishops of Holland's Old Catholic Church have issued a pastoral letter summoning adults and youth to reconsider their attitude toward the priestly vocation. It was inspired by the sharp decline in the number of young men deciding to enter the priesthood. In their pastoral the bishops warn that educators are laying too much stress on the material factor, which leads young people to seek the job that guarantees the greatest income and to overlook the inner rewards other vocations might bring. Coming to be forgotten, they say, is the regard in which the priesthood once was held as an opportunity to express one's love for and faith in God and his church.

And So Forth

The press here has given considerable space to the case of Anneke Beekman, a Jewish child adopted by a Roman Catholic family during World War II and later hidden in a Belgian cloister. The judge laid a heavy sentence on the foster parents, but neither they nor the girl can be found. The press concludes that Roman Catholicism has given an unfavorable account of itself in this case.

Among those on whom the Reformed Theological Faculty in Budapest, Hungary, recently conferred an honorary degree was H. Berkhof, rector of the Dutch Reformed Seminary in Driebergen.

C. J. Heering, professor of theology at the Remonstrant (Arminian) Seminary in Leiden, died recently at the age of 75. Prof. Heering had done much in the way of rethinking liberal theology and pioneered in the "church and peace" movement here.

The Dutch Y.W.C.A. has moved into a new headquarters at 23 Dondersstraat, Utrecht. Besides national offices, there are living accommodations for women and girls visiting Utrecht. J. O. NOREL.

Seventh-day Adventists Pass Million Mark

On Sept. 30 the Seventh-day Adventist Church passed the million mark in membership, for a total of 1,003,226. Net gain since 1950 has been 250,000.

Local Human Relations Project Completes First Year

The Pottstown, Pa., human relations committee completed a year's accomplishments in improving interracial relations by sponsoring an evening program attended by 500 in the local high school auditorium Oct. 27. After an hour-long musical play based on the work of the committee, an address was given by U.S. Judge William H. Hastie, at one time governor of the

Virgin Islands. The "Pottstown Plan" has become widely known throughout the nation since its inception last year. Judge Hastie insisted that Americans must overcome the religious and racial barriers that separate people. "We didn't build the barriers," he said, "but we must face them."

Jehovah's Witnesses Win

Canadian Supreme Court Rules All Sects Are Free to 'Indulge Beliefs'

MONTREAL, Nov. 16.—The supreme court of Canada yesterday ruled that Jehovah's Witnesses and all other majority and minority religious groups in this country have absolute liberty to "indulge their beliefs." In a unanimous judgment the nine judges upheld a damage action brought by a member of the Jehovah's Witness sect against three Quebec provincial policemen who broke up a meeting in his home in 1949. In awarding him $2,000 damages the supreme court delivered a stirring definition of freedom of religion and the importance of maintaining it. The judgment stated clearly that police officers have no right to interfere with religious gatherings except to prevent an infraction of the law, and declared categorically that since Canada has no official state religion, no one religious group has the right to impose its will on a minority. All previous judgments of lower courts were thus set aside.

Rule Holy Day Closing Law Invalid

In an earlier decision, also unanimous, the supreme court ruled invalid the Montreal holy day closing by-law which, since 1951, has obliged some 20,000 retail establishments to close on six Roman Catholic holy days. Because the legislation concerned religion, it had been ruled beyond provincial legislative jurisdiction. The decision affects some 4,780 cases now pending, but these will not be withdrawn until the Montreal legal department has had time to study the supreme court decision. Seven of the leading department stores of the city had appealed their cases to the supreme court.

Recent Pastoral Changes

Charles Hay is the new minister of MacVicar Memorial Presbyterian Church in near-by Outremont. J. Clarke Hood has been called to the Presbyterian charge of Ormstown and Valleyfield from Ontario. Stanley Andrews has become rector of St. Matthew's Anglican Church in suburban Hampstead. Earl Moore is now minister of St. Luke's United Church here. Callum Thompson has succeeded Harvey Campbell in the pulpit of Westmount Park-Emmanuel United in Westmount. Cyril Foggo has been inducted as minister of Granby United Church after serving the Danville-Asbestos charge for the past decade.

In Brief

A. P. Gower-Rees, Anglican archdeacon in Montreal, has just celebrated his 50th anniversary in the ministry. For 28 years he was rector of downtown St. George's.

Enrollment at McGill University here totals 6,700. Seventy per cent of the students come from Quebec province, 15 per cent from other parts of Canada and an equal number from other countries.

E. Ralph Adye, Anglican minister formerly of Collingwood, Ont., has become district secretary of the Quebec Auxiliary Bible Society and associate district secretary (with this correspondent) of the Montreal Auxiliary Bible Society.

Canada hopes to make a significant increase in its contribution to the Colombo Plan next year, partly to meet the cost of the atomic reactor earmarked for India. [See The Christian Century for Nov. 9, p. 1291.] DECOURCY H. RAYNER.

N.A.E. Missionaries Call for Replacement by Nationals

At the fourth annual mission executives' retreat sponsored early in October by the Evangelical Foreign Missions Association, an arm of the National Association of Evangelicals, delegates insisted that American evangelical missionary activity must be "free from racial prejudices." They declared their objective to be replacement of missionaries by national workers as soon as possible, so as to create self-supporting, self-propagating churches. Such a program has been particularly successful, it was pointed out, in the Belgian Congo, the Philippines and Nigeria.

Open Christian University In Formosa

Made possible by initial grants from the United Board for Christian Colleges in China, a new Christian university, Tunghai, was dedicated Nov. 2 near Taichung in Taiwan (Formosa). Two days later classes began, with 155 men and 45 women in the first freshman class. A student work program adapted from that used at Berea College in Kentucky is to be established. President of the institution is Beauson Yuehnung Tseng, Chinese scholar who for 31 years was dean of studies at I-Fang Girls' Collegiate School in Hunan, China.

Heifer Project, Inc., Fills Need at Home

For the first time in its history the Heifer Project, Inc., interfaith relief and rehabilitation agency, has contributed animals to help destitute people in the United States. It recently sent 25 pure-bred heifers for use in a dairy project through which Prentiss Institute in Mississippi will help farmers hit by recent curtailments in cotton acreage.

Conduct Clinics on Religion And Family Life

Under the sponsorship of local councils of churches and the National Council's family life department, three U.S. cities are to take part in clinics to determine what their churches are doing for families. In the cities—Madison, Wis., Evansville, Ind., and Oklahoma City—six-month community self-studies will be carried on, after which delegates from participating churches will seek in three-day seminars to reach conclusions on what religion can do for family life, on family education methods, on reaching families outside the church, and on a community family life program for the churches. It is hoped that eventually permanent programs can be evolved from what has been learned in the clinics.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for catalog D-51
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N. Y.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods
National CHURCH GOODS SUPPLY COMPANY
CATALOG ON REQUEST

ANNUITIES AT WORK...
SUBWAY SERMONS
Scripture texts posted in every station of New York City's three Rapid Transit Systems reach 6,000,000 subway riders every day—and attract remarkable interest and response.
These "Subway Sermons" are one of many ways in which the New York Bible Society is taking the Word of God to the people of New York City.
You become a partner in this thrilling work when you purchase a New York Bible Society
ANNUITY AGREEMENT
And your Annuity brings you a dependable yearly income for life.
Mail the coupon below to learn more about this two-way Annuity program.
REV. D. J. FANT, General Secretary
NEW YORK BIBLE SOCIETY
MAIL COUPON TODAY
NEW YORK BIBLE SOCIETY, Dept. 22
5 East 48th Street, New York 17, N. Y.
Please send me your free booklet describing the N. Y. BIBLE SOCIETY ANNUITY PLAN.
Name
Street
City State

START THE NEW YEAR RIGHT!

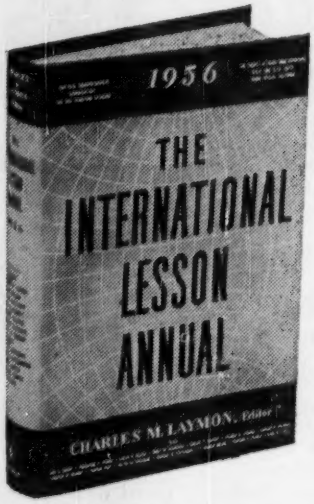
with the all-new commentary on the International Sunday School Lessons

edited by

CHARLES M. LAYMON

THE WRITERS

Charles M. Laymon
Roy L. Smith
Theodore P. Ferris
Floyd V. Filson
Mary M. Harrison
Gerald B. Harvey
Francis E. Kearns



lesson analysis by

ROY L. SMITH

THE WRITERS

Lindsey P. Pherigo
Chester W. Quimby
Martin Rist
Ralph W. Sockman
Dwight E. Stevenson
J. Carter Swaim
Howard E. Tower
Kyle M. Yates

FOR EVERY SUNDAY IN THE YEAR, THESE SPECIFIC HELPS

√√√√

TEXT: The complete lesson texts in the King James and Revised Standard versions, printed in parallel columns for easy comparison, bringing both the familiar majestic cadences of the King James *and* the fresh insights in the modern language of the Revised Standard Version.

√√√√

APPLICATION: Roy L. Smith, well-known author of religious books and a syndicated newspaper column, makes a penetrating analysis of what the Bible text means in terms of life today. His discussion includes a brief statement of the aim of the lesson and a point-by-point discussion of the major ideas.

√√√√

TEACHING SUGGESTIONS: This invaluable section, written by an outstanding preacher, suggests effective openings to begin the lesson, outlines the main topics, lists pointed questions to help the class think about the topic, gives suggestions for group discussion, and tells how to summarize your remarks.

√√√√

EXPLANATION: An outstanding scholar—an expert in the field—explains special meanings of the Bible text. He tells something about the writer and his life, explains ancient customs, points out cross references, and makes clear the time, place, and background of the events discussed.

And for that gift that will be remembered *every* week in 1956, give your friends *THE INTERNATIONAL LESSON ANNUAL.* Order several copies today!

448 large pages 6x9 inches only **$2.95**

AT ALL BOOKSTORES . . . ABINGDON PRESS